

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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CONTENTS.

ECCLIASTICAL AFFAIRS:	Origin of the Word	1230
Robert Moffat at West-	Atonement	1230
minster Abbey	The Royston Meeting	1230
1221	A Statue of Oliver Crom-	1230
The Revival of the Re-	well	1230
ligious Difficulty	Epitome of News	1231
1221	LEADING ARTICLES:	
Hertford College	Summary	1232
1222	The Conservative De-	
"The Devil's Chapels"	monstration at Man-	
1223	chester	1233
The Disestablishment	The Statue of Oliver	
Movement	Cromwell	1233
1223	Foreign Miscellany	1234
The Prussian Protes-	Miscellaneous	1234
tant Church	LITERATURE:	
1227	"Thrift"	1235
Religious and Denomi-	"Poets and Novelists"	1235
national News	Christmas Books	1235
1228	Christmas Numbers	1236
Correspondence:	The Magazines for	
The Dean of West-	December	1236
minster and the	The Education Act	1238
Polley of Isolation	Gleanings	1238
1228	Births, Marriages, and	
Oliver Cromwell, Dean	Deaths	1238
Stanley, and the	Advertisements	1239
Westminster Abbey		
Pulpit		
1229		
The Liquor Traffic		
and How to Deal		
with It		
1229		
School Board of Lon-		
don and the Finsbury		
Election		
1229		

Eccliaistical Affairs.

ROBERT MOFFAT AT WESTMINSTER ABBEY.

WESTMINSTER ABBEY under Dean Stanley's administration is taking quite an exceptional position among the cathedral institutions of the country. It is acquiring a reputation for liberality. Once a year, at least, it invites and secures the pulpit services of some celebrated man undistinguished by the denominational stamp of membership of the Church of England. Two years ago Professor Max Muller, on the day appointed for intercession on behalf of missions, delivered a lecture pertaining to that subject. Last year Dr. Caird, of the Presbyterian Church, did the same thing. This year Dr. Moffat, of the London Missionary Society, gave an account of his missionary experience. These events are novel, to say the least. To a certain extent the aspect which they exhibit to the public is a gratifying one. They do credit to the dean, to the breadth of his Christian sympathies and to the courage of his ecclesiastical administration. We are not sure how far they look forward to a better state of relations between different denominations of Christians in this country. We are glad to acknowledge the tentative efforts of Dean Stanley in what we cannot but regard as a right direction, and we should be sorry to underrate the genial warmth of disposition to which such efforts are owing.

Nevertheless, what is the case? Here is a man who has spent upwards of half-a-century in the self-denying work of civilising, through Christianising, a numerous tribe of South African savages. The simplicity of his motives is placed beyond reach of momentary doubt. The ardour of his Christian love has illumined the whole of a lengthened career of self-devotion. No man in the present day stands forth more conspicuously as a successful missionary to the heathen. What he has given up for the sake of winning souls to Christ; what he has suffered; what he has achieved, albeit never magnified by his own voice; it is difficult for us to estimate. His course has been one which, even in the judgment of worldly society, may be designated as truly apostolical. In the light of those standards which Christian faith attributes to the next and more exclusively spiritual world, there are few men who would not desire to rank abreast of Robert Moffat. And he goes to tell his simple tale of missionary enterprise in Westmin-

ster Abbey. He goes thither as a layman, for he is not admitted to ecclesiastical distinctions. He goes to deliver a discourse within the boundaries of a building consecrated to ecclesiastical exclusiveness. He goes to speak of Christ and His work to those who are supposed to have some knowledge of both. And the world wonders. Society is surprised. The public press is astonished, and waxes eloquent. And what at? Mainly, that a Dean of the Church of England should be liberal enough to recognise a Christian missionary not of his own Church. This is not the dean's fault. Personally, he has done much to rebuke the exclusive spirit which would assign to Robert Moffat a sort of alien position in regard to that system which is recognised by the law. He is a Protestant Dissenter, quite innocent of the distinction which is conferred by a legalised clerical order—a simple servant of Jesus Christ who has illustrated his Christian profession by a long life of labour and self-sacrifice, in conformity with what we know of the Gospel, and of the spirit of its Founder.

Was there ever anything more damnable of the system of what is called a national Christianity? We wonder how the deans and bishops of the Church of England would recognise the Apostle Paul if he were suddenly to appear in our midst. We wonder whether they would take credit for the breadth of their liberality in admitting him to speak for Christ and His work within the venerable walls of Westminster Abbey. We wonder whether English society of the least exclusive type would hold itself singularly broad in its sympathies for listening to such a man when surrounded by such associations. We wonder whether Nonconformists of specially spiritual characteristics would lift up their hands in astonishment, and bless God for the new spirit which had made its appearance within the pale of the Established Church. And we wonder whether it would have been possible for those who could perhaps have appreciated the character of an Apostle, apart from the circumstances that might have environed him, to listen to denunciations of the enemies of a State Church system with any patience, from the lips of those who were doing what they regarded as a Christian service in recognising Paul as a servant of Jesus Christ. To what can't do we deliver ourselves up in the present day! What a vein of humbug runs through our Church administration! How predominant is sectarian exclusiveness over the Christian liberality which it is assumed to grace! Here is Robert Moffat, outweighing in life, in character, in persevering devotion to duty, in unworldliness, and unselfishness of aim, fifty deans, however distinguished, admitted to lecture in Westminster Abbey, an edifice consecrated to Christ's service, and we all of us lift up our hands in astonishment at the ecclesiastical condescension which hails him as a fellow-workman in the Gospel!

Things are not thus weighed, we suggest, in the balance of the sanctuary. Such results as we have described, come not out of religion, but the lack of it. They constitute not a manly, but an unmanly interpretation of the Gospel. There is an effeminacy about them of which the Church by this time should have become ashamed. They savour of the fashion of the world which passeth away. They would not bear examination in the light of that spiritual

honesty which pervaded apostolic times. There is a gentility of air about them which renders them contemptible. They are like light, but only upon the surface. They indicate a state of things beneath them, which every enlightened conscience would, on reflection, be constrained to condemn. There is no simplicity of character in them; scarcely (we may add) any simplicity of purpose. They belong to the shams—perhaps we may describe them as the unsuspected shams—of the day. They look nice, and everyone is disposed to accept them as nice in their way. But they are not the true thing. There is no solidity in them. Their polish and beauty is the polish of veneer. Scratch them, and you will find underneath the exclusiveness of a national patronised ecclesiasticism. They are a part—perhaps the least unpleasing part—of an Erastian Church. "Erastian," we say, because that is the idea which dominates over the term with which it is associated. So it is, and so it must be. A nation considered in its civil capacity differs essentially from a church considered in its spiritual capacity. Any attempt to amalgamate them is a profound mistake. They will not coalesce in all their parts, more especially in their distinctive parts. Liberality of sentiment, for example, is not Christian charity. The very man who takes Robert Moffat by the hand, as a Christian missionary, is incessant in his efforts to strengthen the system by which the ministry of such apostolic workmen is disowned. What shall we say to these things? We are no upholders of narrowness, either in regard to creed or to ecclesiastical discipline. But we do ask for one thing or another—for definiteness and intelligibility one way or the other. We could perfectly understand a welcome given to Robert Moffat in the name of Christian love, and in honour of the world-wide extent of the spiritual sympathies of Jesus. But we cannot understand the half recognition of him by a Church which would not receive him within her pale. Nor can we profess to admire that kind of liberality which takes by one hand a system of essentially exclusive ecclesiasticism, and grasps by the other an outcast from its tender mercies. Doubtless, we are wrong, and our prejudices mislead us; but, trying such matters by Christian standards, we are led to ask for depth as well as breadth.

It grieves us even to seem to stand aside from that which, on the face of it, has an amiable recommendation. We have a very sincere admiration for Dean Stanley. We do homage to most of the qualifications by which he is distinguished. But, quite apart from all difference of opinion as to doctrinal Christianity, we take conscientious exception to the views he has over and over again expressed as to what differentiates a Church of Christ from a nation. This, however, is a large subject. We cannot enter upon it at the close of our present line of remark.

THE REVIVAL OF THE RELIGIOUS DIFFICULTY.

Few things have exhibited the moralities of controversy in a worse light than the conduct of the ecclesiastical party in regard to the disputed point of religious teaching in public elementary schools. So long as they could, they simply ignored the rights of conscience altogether. They started the National Society

avowedly in opposition to the Liberal principles of Joseph Lancaster, and they made it a fundamental condition that so far as they were concerned education should be given in accordance with the catechism and liturgy of the Church of England, or else it should not be given at all. Nor did they alter their practice when State aid gave them a practical monopoly of elementary education. They did not even care to argue the point. They were in possession of the so-called "national schools," and Nonconformist parents were insolently required not only to submit their children to a daily ecclesiastical drill, but also to withdraw them from their own chapels and send them to church on Sundays, on pain of being deprived of the only means of secular instruction in their neighbourhood. No one heard anything then of the conscience of the poor man, or of the right of the parent to choose the religious teaching he desired for his children. The imposition of a conscience clause was strenuously resisted; and when it could no longer be openly refused, it was in practice evaded. But a change came over the spirit of the clergy when the Act of 1870 was passed, and when it began to be feared that the new board schools would supplant their sectarian rivals. Then it was suddenly discovered that the poor parent had a conscience; and that it was a monstrous cruelty to deprive him of the catechism he so dearly loved. Then it was insisted that the clerical schools should be carefully protected against the new competition, lest the sacred right of the Briton to choose his own school should be filched away from him. Never has the effrontery of human inconsistency been more shamelessly exhibited. The same class of men, in many instances the very same individuals, who, in the bad years before the conscience clause, ruthlessly dragged weeping children away from mourning Sunday-school teachers, have risen in school boards and without the trace of a blush have denounced the prevalence of unsectarian schools as an invasion of the rights of the sectarian conscience, and have pathetically pleaded for freedom of choice in regard to religious instruction.

The same unscrupulous tergiversation has been exhibited in the views of the party on the religious difficulty. When the conscience clause was in question, the religious difficulty was made to play a formidable rôle. Managers threatened resignation, and the clergy proclaimed defiance, rather than submit to the endless confusions and disheartening constraint which it was alleged the obnoxious clause would introduce. But if ever it was asserted that the protection thus afforded to Nonconformists was insufficient and practically inoperative, then we were assured that it worked admirably, and that there was no religious difficulty at all. We were triumphantly presented with lists of schools in which half the children were Nonconformists, many of them Baptists, while yet not a single child was withdrawn from the catechetical instruction which taught him to repeat what his godfathers and godmothers had promised for him in his baptism. Of course such an argument was conclusive. While so many people cheerfully allowed their children to gabble lies, it was clear there was no religious difficulty at all. The same cry was maintained so long as it could be made useful in persuading school boards to follow as closely as possible the example of sectarian school managers. To the argument that divergent opinions on the boards and the innumerable sectarian divisions amongst the ratepayers, together with the impossibility of obtaining any guarantee for the religious character of teachers, must make theological teaching in board schools either colourless and ineffective, or virtually sectarian and unfair, the only answer vouchsafed was that there really was no religious difficulty at all. So confident was this answer that it was usually given with an easy Palmerstonian jocularly; and that sorely used hack of impoverished wits, the chapter on "Snakes in Iceland," was sadly overburdened with work.

Now, however, when the inevitable solution of combined secular and separate religious instruction seems to a party never celebrated for prophetic vision to be relegated to the Greek Kalends, it is thought that the time has come when a religious difficulty might do service to sectarian schools, and it is no sooner wanted than it is forthcoming. To expect any trace of hesitation or touch of shame to accompany this sudden change of front would only be to betray an innocent inexperience of clerical self-discipline. According to the *Standard*, "it is beginning to dawn on men's minds that unsectarian education may after all be a kind of Will-o'-the-Wisp," and it asserts that "the question bristles with difficulties." The article is significant not for its own sake, but because

it announces the hatching of a policy which has been for some time in course of incubation, and which, whatever the disguises assumed, simply proposes a division of the rates between school boards and denominational managers. The proposal is a bold one, not to say impudent, and might be dismissed with a "don't you wish you may get it"; were it not that a doubtful precedent in Canada has misled a distinguished member of the Liberal party, and has proportionately strengthened the ecclesiastical view of the question.

Roman Catholics have a knack of getting their own way by a due admixture of obstinacy and cantankerousness. It is not, therefore, a matter of wonder that in Canada, where the history of the Dominion gives them a certain prestige, they should have succeeded in getting subscriptions to denominational schools admitted as an excuse for non-payment of school-rates. Mr. Auberon Herbert, misled, as it appears to us, by a confused idea of the rights of conscience, gives his approval to the plan, and throws his influence on to the side of the ecclesiastical party in their demand for its adoption here. He has expressed his views at considerable length in the *Times*, and has been briefly answered by Mr. John Morley. The argument of the first is that, as the advocates of secular schools say a wrong is done to their conscience by compelling them to pay for religious teaching which they repudiate as false, so they ought not to compel sectarians to pay for secular schools which the latter regard as insufficient. Of course these are not his own words; but they are the substance of his argument, which so stated answers itself. It is open to sectarians to supplement the secular teaching, which they regard as insufficient, by any amount of denominational teaching at their own expense. But it is not equally open to those who repudiate the religious teaching as false to eradicate it by similar means. Mr. John Morley also points out that the conscience difficulty does not constitute the whole case of the unsectarian party. They hold, as he well says, that "the provision of elementary schools is a matter of public concern and obligation, and that their maintenance and control rightfully belong to civil and municipal bodies," and further, that the "instruction in schools so maintained and controlled ought to be strictly secular, on the general principle of confining Cæsar to the things that are Cæsar's." Of course, as subsequently explained, he did not mean that civil and municipal bodies should be monopolists. But it is their duty to see that a sufficiency of secular instruction is provided; and they should not allow their rates to be applied directly or indirectly, as now proposed, to sectarian ends. One word more. This perverse proposal will awaken attention to the amount of imperial taxes bestowed in the form of "grant" on sectarian schools. The same principle on which they ask to be excused from school-rates would condemn the application of imperial funds to their purposes. What would they say to a compromise which would allow them to hand over their rates to their own schools, and at the same time would withdraw the Privy Council grant?

HERTFORD COLLEGE.

We are glad to inform our readers that there is reason to hope that the conduct of this college will shortly be brought before the law courts with a view to test the legality of their sectarian restrictions. It is not generally known how Hertford College is constituted, and for the information of our readers we think it well to lay a few important facts before them. In the first place, at the other colleges in Oxford the fellowships are open to competition, and except so far as there are clerical restrictions (and a few other unimportant restrictions in special cases), they are given to intellectual merit without reference to religious opinion. In Hertford College, on the contrary, the original fellowships—though we are told in the *Times* by a Fellow of the college that they are perfectly open—have, in fact, been filled up by Mr. Baring's nominees; and he has packed the governing body with a number of men perfectly free from all taint of Liberalism or sympathy with Nonconformity. Some who are Liberal Churchmen have slipped in, perhaps; but in no case has an avowed Nonconformist been appointed. In one case, a Fellow, who had previously been a Presbyterian, had to promise for the future to conform to the Church of England. Such being the composition of the governing body, chosen as the tools of the founder, not because they were independent or interested in the free prosecution of inquiry—what hope have we of an honest administration of the college, even should the sectarian restrictions now set up be found illegal? The spirit

that animates the college will still be at work to carry out the wishes of the founder, even if they have not the binding force of law.

The authorities profess that for undergraduates, other than the scholars endowed by Mr. Baring, there are no denominational restrictions. What truth there is in this will appear from the following paragraphs extracted from a prospectus issued by the authority of the college:—

All members are expected to be frequent in their attendance at [the Church of England] services.

All undergraduates are expected to attend lectures in Divinity.

So that even the fellows on the open foundation, the ten scholars of the Magdalen Hall foundation, and any commoners, even though they be Nonconformists, are by these rules required to attend chapel, and, while undergraduates, to be instructed in Divinity. This is, in fact, tantamount to saying, "No Dissenters need apply."

When the bill for founding Hertford College was first made public, an acute observer said that, though nominally a bill to enable Mr. Baring to endow Magdalen Hall with 30,000*l.*, it really was a bill for selling Magdalen Hall to Mr. Baring for that sum of money. And so it has turned out, with the additional fact that Mr. Baring has had the handling of the purchase money in nominating his own fellows.

What the end may be of this affair it is not easy at present to foresee; but one thing we can promise Mr. Baring, that he will not be allowed to enjoy the fruits of his ingenious manoeuvre in peace. If he has dexterously framed an Act to protect himself, then that Act must be amended—if not in this Parliament, then in some future one, when Liberalism is again in the ascendant, and with Liberalism some regard for honesty and straightforwardness.

"THE DEVIL'S CHAPELS."

THERE is a publication conducted by the Rev. Erskine Clarke, entitled the *Parish Magazine*, which is published, with various local titles, in different parts of the kingdom. We have the *Parish Magazine* itself before us, the *Berkhamstead Parish Magazine*, the *Cowes Parish Magazine*, the *Saffron Walden Parish Magazine*, and others. With the exception of the cover, the contents are, in all cases, the same. We had hoped that they were not. We are almost astonished to find that they are; for, according to this magazine, edited by an Evangelical clergyman whose literary services are not inconsiderable, all the places of worship belonging to Dissenters are classed with the chapels of the Devil. More than once Dissenters have been compared with "Korah, Dathan, and Abiram," and we have also been told that the first Dissenter was the Devil; but, for the most part, this style of writing has vanished with the wretched feeling which excited it. It is now revived with more than the old bitterness and more than the old malevolence. The *Parish Magazine*, in an article written by the Rev. S. B. James, Vicar of Northmarston, Bucks, has plainly expressed its opinion that Dissenting chapels are nothing but the Devil's chapels.

Of the writer of the article which conveys this charitable opinion we know little more than that he is—of course he is—a beneficed clergyman, and also, if we are not misinformed, a frequent contributor to one or other of the serial publications of the Religious Tract Society. Mr. James now appears to be writing some papers in the *Parish Magazine* under the title of "Church Proverbs," in the November number of which we find one on the words—

Where God has his church the Devil will have his chapel.

For ourselves we did not know that there was such a Church proverb as this. All we knew was that that staunch Nonconformist, De Foe, had written certain lines which Mr. James himself quotes as follows:—

Wherever God erects a house of prayer
The devil always builds a chapel there;
And 'twill be found, upon examination,
The latter has the largest congregation.

No "Church proverb" can be got out of this Nonconformist writing, and Mr. James notwithstanding, we decline to do other than believe that, in this instance, some one has invented a proverb to suit his own purposes, whatever they may be.

Now, then, for Mr. James's article. It begins as follows:—

This does not signify—oh, no, no, no!—that Dissent belongs to the devil. It does signify that the Church belongs to God, and that is taught all through Old Testament and New Testament alike. And it is a terrible true proverb to set Dissenters thinking, if ever they give much time to that useful occupation, as no doubt they do. But though the word "chapel" is used, there is not much connection between this proverb and conscientiously mistaken Nonconformity.

A young woman going to Australia said to her master, who exhorted her not to be led away from the truth when she left her native shore, as he gave her a Prayer Book :—

"Not I, sir, ever! They've always been trying to coax me and frighten me into leaving my Church: but church was made before chapel, and I can't find nothing about chapel in my Bible from beginning to end."

Now there was strict truth in this, and it conveys more truth than it seems to convey. At first sight it seems ignorant, because "church" means something more than stones, and bricks, and mortar, and organ, and bells, and surplice, and all the other outward things. But "chapel" meant, in that young woman's mind, more than whitewash, and stifled atmosphere, and "shouting," as she called it, and all the other outward signs of "none of your solemn churches and ten commandments for us."

Let us, after this, give the writer of this article the benefit of all that he says. His ironical suggestion, in the first line, that Dissent does not belong to the devil, may be taken for what it is worth, but he really goes on to say that in this proverb, "Chapel does not mean Dissenting Chapel; if it did, the proverb would be insulting to a large portion—more than a quarter perhaps—of our whole population." But Mr. James is anxious to suggest what he has not the moral courage to state—or, first, he would not have written a line of what he has written, and, secondly, he would not have added what he has added. The following leaves us in no doubt as to why he himself has quoted this so-called proverb—

For some men it would be Satan's policy to put a gin-palace near the church gates, and for other men a gambling-house, and for others a casino. But his masterstroke of policy is to put something as like to a church as what are called "tars," and what are really a wild sort of wheat, were like good wheat. Satan comes most dangerously when he comes in the garb of an angel of light. "If you must needs worship (and I really see no reason why you should not), then turn aside into this snug chapel of mine, and be comfortable and easy—do." That is what Satan says to the young man with a stirred conscience, or the young woman with a desire for Church privileges. No matter to Satan how he gets hold and keeps hold so long as he leads captive at his will. He can put up chapels of his own quite as fast as churches are set up for him to oppose and be troubled by. He can appear as fair as an angel and as holy as a saint when it suits his purpose.

A little more of this rare writing—

"Come to our chapel, Tom, and thou'll soon get a better job," said some of his shopmates to a honest boiler-maker who preferred the old paths; and that is how men are tempted to become hypocrites, and go hither and thither for the sake of gain. Wherever there is the truth, there, hard by, is the counterfeit. A wolf in sheep's clothing may be found everywhere; but not found out everywhere, or Satan would be baffled. Satan always knows himself to be a wolf in whatever clothing he is clad; but a human hypocrite may at last almost deceive himself, and think he is worshipping in God's church while all the while he has had his eyes bandaged and has been led thus blindfold into the devil's chapel. Very comfortable seats the devil provides—handsome seats, fine preachers, rare music, the best of hassocks for kneeling, and other charming-to-the-sense devices, that make men wonder how it was that the early Christians talked so much of self-denial.

But the great deceiver cannot cheat everybody, nor do everything, nor dare he let his chapel-people use the whole Bible, or the whole Book of Common Prayer. The Litany and the General Confession he cuts out of his service, because he is terribly nervous and uneasy when a man feels himself to be, and confesses from his heart that he is, a miserable sinner. "That will not do at all, my friend," says the arch-chapel-builder, "we must put a stop to that at any cost." He is mightily afraid, too, of the sign of the Cross, and so he artfully enough calls it "all superstition." Holy Baptism he hates entirely, and gets his people to put it off till they are grown up, knowing very well what a thief procrastination is. "Infants, indeed! where do you find infant baptism in the Bible, I should like to know?" (he does know, only he puts it so as seeming forcible and plain); "how can an infant be regenerated and a Church member? Baptism I don't object to, but put it off till the child grows up and can understand all about it for himself."

Now, the worst thing to do when meeting with thought like this is to get into a passion with it. The best thing to do is simply to quote it; but the letters that have reached us relating to the article are so numerous that, perhaps, we had better say a word or two concerning it. We have another and a stronger reason. Mr. James has addressed a letter to various journals, quoting another letter which he has addressed to the *Hampshire Independent*. The latter is as follows :—

Sir,—I thank someone for sending me your paper, containing a paragraph and a letter, as above; and I regret that the tone of the letter compels me to confine my notice to the paragraph. Nothing—permit me to assure you—could wound me more than the thought that any words of mine can be wrested to cover the wicked insinuation that the devil's chapel is the same as a Nonconformist chapel. I meant to imply as much in the emphatic repudiation with which my article commenced. I beg to repeat that denial now, and I feel sure that your reasonable readers—I do not offer explanation to any others—will take my word, given them in all solemnity, that I would sooner let my right hand forget such poor cunning as it possesses, than willingly grieve one of the very least of Christ's people, Church or Dissenting.

In his general letter Mr. James goes on to say with regard to ourselves :—

If the *Nonconformist* newspaper, which has always

dealt fairly by me, and which represents the cultivated thought and social good taste of Nonconformity, should suggest any further explanation, I would be happy to give it; but the *Nonconformist* would scarcely think such a matter worth notice, I believe.

Very well! Let us take the last part of this sentence. "We do think this matter 'worth notice,'" and we may tell Mr. James that such is the feeling with regard to what he has written that we could not, if we would, have avoided a reference to it; and we do not see, apart from this, why we should not. Letters upon this subject are almost troubling us, and other references are not less exacting. Has Mr. James read Mr. Colman's speech at the Norwich Conference last week? Has he read the notice in the *Norfolk News* in reference to this speech? We will quote a part of it :—

The article complained of is offensive, not to Nonconformists only, but to right-minded Churchmen. It is disgraceful to its author and to its circulators—to those at least who circulated it knowing its contents. Its tendency is to embitter a controversy which must in any case be unpleasant. It reviles good people outside of the Establishment, and ascribes to Satanic influence the self-denying efforts made by Dissenting Christians to spread the simple Gospel amongst the poor. If the writer of this article had been in the pay of the Liberation Society, he could not have rendered better service to the cause of Disestablishment. An article worse in spirit, more vulgar in tone, or altogether more un-Christian, we have never met with. We beg our friends not to be provoked by antagonism of this sort, except to a more determined avowal and defence of their principles. The Establishment is being pulled down by its own defenders.

Has he read the *Lancaster Guardian* :—

The *Parish Magazine* has recently given us a choice specimen of clerical vituperation of Dissenters. Our condemnation of that article on "Church Proverbs," which makes chapels worse than gin-palaces, gambling-houses, and casinos, and Dissenters the children of the devil, was certainly not too severe; and has, we are glad to see, excited more than local interest. It is a source of sincere regret to us that the Vicar of Lancaster has not repudiated the sentiments of the Rev. Samuel B. James, vicar of Northmarston, Bucks, as expressed in the article criticised. It cannot be from any disinclination to take the public into his confidence, as is proved by his sermon on "The Rubrics and the Public Worship Regulation Act: A Plea for Toleration," and by his public correspondence with Mr. Edmund Sharpe. Dissenters may draw their own inferences, and act accordingly. It is to be hoped that they will bear themselves becomingly, and in a spirit of earnest and uncompromising fidelity to their principles.

Perhaps Mr. James will care little for these and other remarks upon his unhappy article, but we have some evidence that he does care for such criticism, and that he is anxious to turn the edge of it. We shall not add to it more than a few words. It is evident that this article is an outcome of the old feeling of Episcopalian intolerance. That such intolerance exists is too obvious, but what we are glad to find is that when it is exposed, there is an anxiety for it to be explained away. The language of the article we have quoted cannot, as we read it, be easily explained away. It seems to us that Mr. James wrote as he felt, but that he is now ashamed of having done so. It has appeared to us—and we tell him so frankly—that the best thing he can do is to express his shame. If he has any further explanation to offer we shall be too glad to insert it. But our readers will agree with us that such explanation will be difficult.

THE DISESTABLISHMENT MOVEMENT.

MESSRS. DALE AND ROGERS AT NORWICH.

MR. DALE ON LANDLORD INTOLERANCE.

At the public meeting in St. Andrew's Hall, Norwich, following the conference reported in our last number, the chairman (Mr. Colman, M.P., the member for the borough and indeed the only liberal M.P., we believe, throughout the Eastern Counties) said :—

It was said to-day, I believe, that in the country districts Nonconformity was assigned as a reason why men should not be allowed to occupy farms belonging to Church of England landlords. For myself, I very much doubted, when I heard the statement made, whether this condition was put into the leases. Whether that is so I don't know, but this I do know, that a friend of mine has within the past week seen a letter from the agent of a landlord in Suffolk to a farmer wishing to hire 800 acres of land, in which are words to this effect :—"You will understand that it is an essential condition that you are a Churchman." (Hisses.) When I hear this from a neighbouring county, and have a magazine like that to which I have alluded brought to me from my own neighbourhood, I say it is time for Nonconformists to speak out.

Upon this text Mr. R. W. DALE, M.A., who was the succeeding speaker, made the following remarks :—

A leading article which appeared last week in a Liberal newspaper published in Ipswich contained an explanation of the decay of Liberalism in the Eastern Counties which appears to me to deserve the careful consideration of Liberal politicians throughout the kingdom. The writer states—"At the time of the first Reform Bill, the Liberal party enjoyed something

more than equality in the county constituencies of East Anglia. Now, throughout the whole length and breadth of the district, they fail to carry a single seat. Once farmers who went to chapel were almost as common as those who jogged on to church. Alarmed by constant irritation on the subject of Disestablishment, landlords have gradually weeded out the Nonconformist tenantry. A young man who is a Dissenter is almost debarred from obtaining a farm. 'Are you a Churchman?' is one of the first questions asked; and an answer in the negative is fatal to the chance of the most promising applicant. ('Shame!') The result of this steady, persevering policy is shown by the decrease of Liberal strength in the county constituencies." And from these facts the writer draws the following inference :—"If anything is clear, it is that perpetual agitation of disestablishment is not the way to win in the Eastern Counties. It is all very well for orators from populous places to visit agricultural districts, and give eloquent theoretical reasons for preferring disestablishment. Englishmen seldom grasp a theory, but are readily moved to enthusiasm by a practical grievance." Now, sir, I have often heard before on the authority of private friends that landlords in this part of England were endeavouring to extinguish Dissent by refusing to let their farms to Dissenting tenants—(Hear, hear)—but this is the first time that I have happened to see this fact stated in a definite and distinct form by a writer invested with a grave public responsibility. I have to say, sir, that this policy, if it is persisted in, is likely to be far more fatal to the Conservative party and to the interests of the ecclesiastical establishment of this country than to ourselves. It is only necessary that a few of the facts on which this statement is based should be published and circulated in order to kindle a flame of indignation that will soon spread from one end of England to another. (Applause.) The recent correspondence between Lord Darnley and one of his tenants should teach these gentlemen that it is unsafe for them to presume on the powers which belonged to feudal superiors in centuries gone by. (Hear, hear.) These landlords, if their actions can only be made public, will render to the cause of disestablishment in six weeks more substantial service than Mr. Rogers and I can render it in six months. There is another reason why this policy is likely to be fatal both to the Conservative party and to the ecclesiastical establishment. Have these gentlemen ever considered what becomes of the men whom they strive to oppress? Many of them are likely to come to our great manufacturing towns where they and their children accumulate and acquire great political influence. Now, I am very anxious that the controversy in which we are engaged should be closed by a fair and equitable settlement; I believe it will be so closed; but if ever I had any anxiety about its solution, it arises from the relentless and impassioned antagonism to the ecclesiastical establishment which I find in men who come to the great manufacturing towns from the rural districts of this country; and I warn these gentlemen that in refusing to let farms to Dissenting tenants they are creating for us allies who will carry this movement through to the bitter end, and who will be far less disposed to grant them and their friends fair terms than we should be disposed ourselves. I can hardly think, sir, that the writer whose words I have quoted draws a true inference from the facts that he states. (Hear, hear.) He thinks that we ought to infer from these facts the duty of veiling for a time at least the larger question of disestablishment. I draw from these facts precisely the opposite conclusion. (Hear, hear.) What is it, sir, that suggests, and what is it that seems to sanction, the wrongs of which these gentlemen are guilty? It is not any defect in the organisation of the ecclesiastical establishment. It is not the exclusion of Dissenting ministers and Dissenting services from the parochial graveyard. It is not the abuse of patronage on which a bishop of the neighbouring diocese has very recently so eloquently expatiated. Their policy is intended to sustain the ecclesiastical establishment, and so long as that establishment continues that policy will be persisted in. Now, we decline to conceal the true issue involved in this struggle. We believe that since the struggle must go on, the sooner it is brought to a clear and definite issue the better. (Hear, hear.) The longer the struggle is protracted, the longer will those acts of injustice of which he complains be continued. On one point, sir, I agree with the writer of the article which I have quoted. I believe that eloquent and theoretical reasons for disestablishment are not likely to have much effect on ordinary Englishmen. He himself, sir, in his article, has alleged what seems to me a great practical reason for disestablishment. How is it that Church landlords refuse farms to Dissenting tenants? You never heard of Unitarian landlords refusing farms to orthodox tenants. You never heard of Wesleyan landlords refusing farms to Independents or Baptist tenants. You never heard of Nonconformist landlords of any kind refusing farms to Church tenants. (Hear, hear.) While the Establishment continues, this evil policy of defence will continue too. And I say that the existence of these cases of wrong is a clear and definite practical reason for attacking the ecclesiastical establishment itself. (Hear, hear.)

In closing his speech, Mr. Dale, in referring to the same subject, said :—

I remember some years ago having to take a service in a village in one of the midland counties; and I stayed for a night with an intelligent farmer living near the village where I had to preach next morning. He told me in the course of the evening that he and his ancestors for more than 150 years had cultivated the farm, and that he had received notice to quit from his landlord because he held a prayer-meeting in the farm kitchen. (Cries of "Shame.") He could give up his farm; but he would not give up his prayer-meeting. I read the 23rd Psalm at family worship; and there was one verse in the psalm which had for me that night, and has had ever since, a pathos and a beauty which it never had before. He told me that when expelled from the farm which he and his ancestors had occupied for so long, another landlord let him a new farm contiguous to the old one. (Cheers.) When I read that verse in the Psalm, "Thou preparest a table before me in the presence of mine enemies," my heart leapt. Therefore stand fast in your allegiance to conscience and God, and God will not forsake you. And if you are called upon to suffer, rejoice that you are counted

worthy to suffer in such a cause as this, for which saints and patriots have already suffered, and suffered joyfully, in days gone by. (Cheers.) Stand you firm; and as the result of your fidelity, we shall yet win for England perfect religious liberty. (Loud cheers.)

CHURCH PROPERTY AND ITS SUBSEQUENT DISPOSAL.

In another part of his speech the speaker dealt with the Church property question. Not only was it necessary, he said, to raise it, but it was necessary to reassert that Nonconformists would accept no share of it—which he showed by referring to the recent Church Defence meeting, at Bradford, presided over by Lord Wharncliffe:—

Lord Wharncliffe, referring to the Wesleyans, Independents, and other Nonconformist communities, asked what would be the result if they obtained possession of the Church's property. Why this, which he thought was simply the result of their phase of life, "that those bodies would begin to quarrel over the carcass." And the audience duly cheered. I can hardly congratulate his lordship on the refinement of his taste; but the question of taste is after all, even when dealing with a speech of a lord, a matter of inferior importance. What I have to say in reply to Lord Wharncliffe is this—that I have heard discussed many schemes for the appropriation of the national property now devoted to ecclesiastical purposes, and I have never heard any Liberatorist in public or in private suggest that any part of the money should be devoted to endowment of Nonconformist communities. (Hear, hear.) What we say is, that the property belongs to the nation, and should be appropriated to national uses. (Hear, hear.) In a speech my friend Mr. Rogers delivered in St. George's Hall, Bradford—the very hall in which Lord Wharncliffe was speaking—he most distinctly—I will even say vehemently—repudiated the charge that we desired that this ecclesiastical property should be divided among Nonconformist communities. And I say it is a scandal and a shame for Lord Wharncliffe after that repudiation to have uttered the sentence I have just quoted. (Hear, hear.) I repeat that we are anxious that property which we say belongs to the nation should be appropriated to general uses; and then we are charged with proposing a policy of spoliation! Let us examine that charge for a few moments. If I had a friend who was spending a couple of thousand pounds a-year on a hunting-box and stables in Yorkshire, or if he, like a gentleman I travelled with yesterday to Newmarket, was spending a large sum in keeping a kennel of forty greyhounds, and if I suggested to him it would be a better application of his money if he spent it in buying pictures, I do not suppose that anyone would charge me with recommending him to adopt a policy of spoliation. Somebody might say, "Well, it would be a bad thing for the grooms." But if I suggested that if he had old servants in his employ, he should give them a pension for life, and release them from the duty of looking after his horses and hounds, I don't think that even the grooms would have any right to complain. Or suppose you had in the city of Norwich a museum, partly supported by city rates and partly supported by the income derived from estates belonging to the corporation; and suppose that this museum was used by a comparatively insignificant fraction of the population, and I suggested that it would be better to employ the revenues in establishing and maintaining a free library. I do not suppose that anyone would charge me with recommending to the Mayor and Corporation of Norwich a policy of spoliation. Still you might say, "Very bad for the curators." If, however, I recommended that the vested interests of the curators should be respected, and that they should receive a pension for life, I do not think the curators would have any right to complain. (Hear, hear.) Now the policy that we recommend in relation to the revenues of the ecclesiastical establishment is precisely analogous to this. We maintain that the property which belongs to the nation, and which is now appropriated to ecclesiastical purposes, should, in the interests of the nation, be appropriated to other purposes.

Subsequently, Mr. Dale explained the origin of the tithes system, which largely sustains the ecclesiastical establishment of this country, and in doing so replied to the speech of Mr. Raikes, M.P., at the meeting referred to above:—

It is quite clear, I think, that in the fourth century the bishops and clergy strongly recommended their people to follow the example of the ancient Jews, and to consecrate a tithe of their income to the poor and to the Church; and the voluntary payment of tithes became very common in Christendom in the fourth and fifth century. In the sixth century, the Church began to find that it would secure a more general payment of tithe, if, in addition to recommending that the tithe should be paid, it excommunicated those who did not pay, and then things went a little further. At some time or another—it does not matter when—it is quite clear that the law stepped in in order to enforce the authority of the Church. I say this is quite clear: and when I was at Leeds the other day I ventured to quote the high authority of Sir Robert Phillimore, the late Dean of Arches, one of the greatest of living ecclesiastical lawyers, who in his voluminous work on ecclesiastical law says it was Offa, King of Merca, in the year 794, who by law first gave to the clergy their civil right to recover tithes in this country; and, some years after, he says, Ethelwolf, by a law the date of which he gives, extended the obligation to pay tithes to the whole of England. Now, sir, I quoted Sir Robert Phillimore against the theory of our pious ancestors—I quoted him to show that a great ecclesiastical lawyer believes that tithes became payable in England not by the act of our pious ancestors who imposed the obligation on their descendants, but by a definite law of the State. (Hear, hear.) Well, Mr. Cecil Raikes thought right to make merry over that part of my speech. He said that when people went so far back as King Offa and King Ethelwolf for the ground of their grievance, he was inclined to think the grievance was a sentimental one. This is an ingenious perversion. I did not go further back for my law than Mr. Cecil Raikes' friends go for their pious ancestors. (Laughter and cheers.) I named the king who made the law, and they don't name the ancestors. (Renewed laughter and cheering.) I gave

the date at which the law was passed, and the date of the ancestors is not given. On the whole, then, I think Mr. Cecil Raikes might have amused himself at the expense of his friends rather than me. (Hear, hear.) But what is Mr. Raikes' own theory? He was brought to Bradford in order to destroy the pernicious influence of those two Liberatorists, and what was his account of the origin of the tithes system? You shall hear it in his own words:—"He thought the origin of our parishes in England was by the best authorities held to be coeval with the establishment of tithes; those parishes were the estates of large landowners; those landowners devoted a tithe of the produce to the payment of the minister; and there they had parish, tithe, and patron." Well, to begin with, I have to say that if all parishes were so fortunate as to have pious landowners, and if all pious landowners were so generous as to devote a tenth of the produce of their estates to the maintenance of their religion—if they were all through England, to use an American phrase, as unanimous in this matter as Jonah was in the belly of the whale—(laughter)—their unanimity is to me something amazing. But Mr. Cecil Raikes continues, and the sting of his statement is in the tail. (Laughter.) Mr. Cecil Raikes continues—"When those estates changed hands, perhaps the new proprietor might be unwilling to pay his tithe to that particular clergyman who had been appointed by the previous proprietor; and in order to put an end to the disputes which would thus arise, what was more natural than that the Sovereign or Parliament should pass a law rendering that universal and obligatory which before had been the general and usual practice." Well, it strikes me as very curious that one generation of landowners should have been so pious that they were all willing to pay tithe and pay tithe to the right men, and that they so miserably failed in the duty resting upon them to "train up their children in the way they should go"—(laughter)—that there was a large number of proprietors in the next generation unwilling to pay tithe to the right men, that it was necessary to pass a law in order to compel them to do it. (Laughter and applause.) But the real point of this extract is that Mr. Raikes clearly gives up the pious ancestor theory. (Hear, hear.) If the landowners who began to pay the tithe, legally charged their estate with the payment of tithe for all time, what need was there to pass a law in order to compel their successors to pay tithes? (Hear, hear.) Why didn't the clergyman produce the deeds and institute a suit in the ordinary courts? If tithes had been conferred upon the clergy and their successors for all time the original Act by which they were conferred was the true legal authority to which the clergy should have applied, and if, as Mr. Cecil Raikes thinks, it was necessary to pass a law in order to get tithes paid, our pious ancestors must have neglected altogether to charge their estates in the manner that is alleged. (Applause.) Mr. Cecil Raikes thinks it was quite natural for Parliament to impose a law requiring people to pay tithes when all England had one faith. We think it, therefore, natural to ask Parliament to repeal that law, now all England is not of one faith. And yet, sir, after this astounding admission Mr. Raikes adds:—"If they were to go back to all the years the Church had existed, he thought they might fairly leave the burden of proof to their oppressors, and ask them to lay their finger upon anything that was not the gift of a private benefactor to the Church," and his audience cheered again. All I have to say is that the audience Mr. Raikes gets are a great deal more accommodating than most of the audiences Mr. Rogers and I get. (Laughter.) If we had ventured to say anything so incoherent on behalf of the cause we are pleading, the numerous Churchmen, that in all parts of Yorkshire and Lancashire we were addressing, would soon let us know we were altogether on the wrong tack. Why, Mr. Raikes, instead of chivalrously laying the burden of proof upon us, has taken it upon his own shoulders, only his idea of the private benefactor is as eccentric as his idea of what it is natural for Parliament to do. (Laughter and "Hear, hear.") A few moments' consideration will show you how utterly untenable the theories we oppose are. The land under cultivation in England at the present moment amounts to hard upon 30,000,000 of acres. Well, now, all our pious ancestors lived before Edward VI.—500 years before at least. How much of England was under corn and pasture in the reign of Edward VI.? Why, about 6,000,000 acres. 24,000,000 of acres now under cultivation are paying tithes which our pious ancestors three centuries ago did not touch. Why is it that these 24,000,000 of acres are paying tithes? As acre after acre has been enclosed, the law of the country has subjected the land to tithes. A law was passed in the reign of Edward VI. the very terms of which indicate that the land as it was enclosed was subject to tithes. The law provided that seven years' grace should be given to any man that enclosed fresh land, in order to encourage him to extend the cultivated soil of the country; but after the seven years is over, his land was to pay tithes. Now, sir, of other sources of revenue it is not my intention to speak to-night. Our principle is that the property of the National Church must belong to the realm. (Hear, hear.) It is for the nation to determine whether there should be any change in the appropriation of that property. That the vested interest of every living bishop, dean, canon, prebendary, rector, and vicar should be respected, we always contend. (Hear, hear.)

Why should not this property be appropriated in other ways? If the two bodies of Englishmen approached each other in numbers so closely that there could be any dispute as to the side on which the majority lay, it was time to appropriate the national property, not for the benefit of one of those sections, but for the benefit of the whole, more especially as the great mass of rank and wealth was on the side of that section. If that property were appropriated not for Imperial but for local purposes it might reduce the poor-rate, or pay all school-rates, and the share of it in Norwich might greatly increase the beauty of that ancient city and wonderfully increase the health of its inhabitants.

MR. ROGERS ON CANON RYLE'S FALLACIES.

In the course of his speech Mr. ROGERS said that, so far as himself and Mr. Dale and all representing the Liberation Society were concerned, he was sure

they would at all times aim to try and keep personality, unkind remark, or unfriendly statement out of this controversy. Nevertheless it must be dealt with, and it was no use attempting to burke the discussion by telling them that in that case they should not enjoy the friendship of clergymen. If ever a clergyman should leave the platform of a Bible Society, if there was not one that would recognise them as a friend and a brother, their duty to truth was all the same. They could not help it. Canon Ryle, however, told them that to contend for disestablishment would not improve their relations with the Church of England.

He said, "Our Nonconformist brethren seem to forget that when conscientious and earnest Christians do not belong to the same church, and do not worship God in the same way, there is never likely to be much social intercourse or dining and tea-drinking together, or visiting or intermarrying between their families; in fact, the stronger and deeper the conscientiousness the greater and wider will be the separation." (Hear, hear.) I protest in the name of all that is generous and charitable against the idea that because we do not agree in our religious opinions, we shall not mix freely together in our social intercourse. (Shame.) I believe it is the great curse of our English society that there is this great broad line of separation drawn. (Hear, hear.) I believe that if we knew more of each other we should be less apt to bring accusations against each other. And I believe this, further, that disestablishment might do something to break down these walls of separation, because it is the establishment that to a large extent creates the barriers. Methodists, Congregationalists, Baptists, and Independents can meet together, Unitarians and Trinitarians can meet together in social life, and why should it not be so? Why should not we have sufficient breadth and liberty of opinion to recognise each others' social excellencies, and to enjoy each other's social friendship, independent of our religious distinctions altogether? (Hear, hear.) But then there is a reason for that, according to Canon Ryle, for he says we seem to forget that "as long as English Churchmen are trained for the ministry at Oxford and Cambridge, and young English Dissenters are trained for the ministry at their own peculiar Dissenting colleges"—(laughter)—there is a bond of union between them which, generally speaking, nothing else will supply." What, is this from an Evangelical clergyman? (Hear, hear.) Is this from a man who loves the Lord Jesus Christ? Is this from a man who works for the salvation of souls, who tells us that between fellow workers for God and fellow helpers of the Gospel of Christ, fellow citizens of heaven, there cannot be true association, because, forsooth, one class are educated at Oxford and Cambridge and another class at "our peculiar Dissenting Colleges"? Sir, if I wanted a proof of the detrimental influence of the Establishment, I should find it in the fact that Canon Ryle could have penned a sentence like that. However, that is being broken down. Our young men are going to Oxford and Cambridge—(Hear, hear)—and what is more, and what perhaps is not quite so pleasing, when they get there they are proving they have power to stand abreast with those gentlemen of the Church of England, and win scholarships, senior wranglerships, and even fellowships. Though the limited measure of disestablishment has done even this for us, and though it is a thing for which I crave, yet I do believe, Canon Ryle notwithstanding, that disestablishment will do something to bring about more of social fellowship and social fraternity among different classes of people. (Hear, hear.) Well then, having done with the Dissenters, amongst other people Canon Ryle summons the poor. "Will the poor be benefited as the result of disestablishment? Will the poor get any great gain from it?" and then he proceeds to expound, in a very eloquent way, the losses which the poor may sustain, for he says, "Who does not know that it is the clergyman who in every well-ordered parish is naturally expected to take the lead about clothing clubs, shoe clubs, coal clubs, soup clubs—(laughter)—blanket clubs, and a hundred other means of helping the poor? Who does not know that in every well-ordered parish the clergyman is ready to be the friend of everyone who needs a friend, whether in the way of money or advice or sympathy? ('Oh.' A friend of the poor Dissenters as of poor Churchmen?") Well, I believe that there are a few well-ordered parishes in which Dissenters do not find this out. (Laughter.) However, in relation to this blanket and port wine argument—(laughter)—all I have to say is this, that on Canon Ryle's own showing, as I shall have to point out before I bring these remarks to a close, there are hundreds of parishes in England that are not well-ordered, and where, therefore, I suppose blanket clubs, shoe clubs, port wine clubs, and all kinds of clubs are not abounding; and, in the second place, I will say further, that if it is thought desirable that this fund should be appropriated to the poor, and that there should be public almoners of this bounty in every parish in the kingdom, let us have them; but do not let us keep up the supremacy of a religious sect simply for the sake of dealing out alms and benevolence to the poor. (Hear, hear.) I am rather disposed to say, if we could go into the story of all the endowments left to the poor for educational purposes in the different parishes of England, that I am not quite sure that the balance of the account would be in favour of the parochial clergy. But that is a point on which I do not wish to touch. I do not think it is an argument which ought to be introduced. Then as to the spiritual wants of the poor of those parishes, Canon Ryle, of course, dwells very much upon this. That is the great difficulty. What is to become of them? Well, I will tell him what is to become of them. He says that the Church has 20,000 clergymen (I think it is) and twelve millions of people. Well, if they cannot provide for the religious teaching of the villages of England all that is required, they must have been very badly trained indeed. (Laughter and "Hear, hear.") Mr. Gladstone said the other day that if you were to take a child and carry it year after year it might grow up to the age of manhood and never be able to walk at all. And so it seems to me that if you take the Church according to Canon Ryle's idea and dandle it in the arms of the State you may take away its power of independent volition; take away its power of independent action, and render it incapable of doing the work which every true Christian Church ought to be able to accomplish

—(cheers)—but if that be the case, I say the sooner you end this system of tutelage the better; the sooner you teach it to walk the better for itself. (Renewed cheers.) Canon Ryle says the expense of keeping the parochial grounds in order, fencing and so on, is annually a source of irritation and taxation. (A laugh.) Why, with all their wealth is this to be a constant source of irritation and vexation? All I can say is that if they cannot train up these twelve millions of people to do the work of the country, let them hand them over to us—(laughter and cheers)—and hand over their wealth and power, and we will do it. (Loud cheers.) Look what we have done. We have not that number; but are the villages of England destitute of instruction except that given by the Established Church? Why, Canon Ryle tells us that one of the troubles and difficulties village Churchmen have is the scoffing and scorn which they meet with from those who go to the Baptist Chapel. (A laugh.) Well, if there are those places up and down the country, how have they been placed there? Who put the Independent, the Methodist Chapels and the chapels of that very much underrated but marvellously laborious sect, the Primitive Methodists—(cheers)—who put them down in the villages? Why, two centuries ago we were nobody; we had not an existence in the country. They would have trampled us out, if it had been in their power to trample out a religious faith—they would have strangled it in its very cradle. (Hear, hear.) Two centuries ago we were nothing! What are we to-day—that is, the voluntary system that Canon Ryle calls a failure? To tell me in the face of this that unless you keep up State endowments you cannot provide for the spiritual wants of the poor, is for Canon Ryle to be unjust to the members of his own Church. (Hear, hear.) They don't deserve it. They have done too much for the work of Christ in the last fifty years to allow a reasonable doubt that if you will only put the obligation upon them, they will show their strength, and rise in their liberality to fulfil it. (Cheers.)

ROMANISM IN THE CHURCH, AND DR. MOFFAT AT WESTMINSTER ABBEY.

Towards the conclusion of his speech, Mr. Rogers, advertising to Canon Ryle's demand for Church Reform and the abolition of patronage, said that there was a question far more important and pressing, and Canon Ryle knew it:—

This Church, for which he makes so earnest a defence, is drifting as fast as the current of opinion can carry it, is drifting as fast as the influence of Oxford can move it, is drifting every year nearer and nearer, quicker and quicker, to the Church of Rome. (Hear, hear.) I will not trouble you to-night with the recital of the work that has been done. It is set forth in every Church newspaper, spoken of at every evangelistical gathering, it is manifest on the whole face of society. It has been going on now for forty years, and what has been done to stop it? It is stronger to-day than ever it was. Its advocates boast that not a single point has been gained which has not been ably maintained, not a single position has been taken from which they have not driven back their opponents; and they say they are victorious along the whole line. I won't venture to hazard a prediction how soon the work will be accomplished; but this I do say, if the Church is not disestablished within a comparatively few years it will be Romanised. (Hear, hear.) Is Canon Ryle prepared for that? (Hear, hear.) We have been long looking for some ground of hope and encouragement, and I am encouraged by what has been passing—I suppose it is over now—in the most venerable edifice connected with the Anglican Establishment itself to-night. In Westminster Abbey, by the generosity, liberality, and catholicity of the son of one of the foremost bishops of the Church, Dean Stanley—(cheers)—to-night for the first time since the Restoration a Nonconformist is permitted to lift up his voice and plead the cause of Christ. (Loud cheers.) That Nonconformist is one of whom not only we but all churches of Christ may well be proud, and for whom we may well thank God—he is the venerable Moffat—(loud cheers)—who penetrated into the interior of Africa, who for years upon years lived amongst heathen and ignorant people that he might instruct them in the truths of the Gospel, who first made them a peaceful people, and then, by God's grace, a Christian people. He comes back laden with years and covered with honours, honoured by his Master, honoured by true Christian men in every part of the kingdom, in every part of the world, and Dean Stanley only fulfils the highest instincts of a noble Christian heart when he asks him to occupy the pulpit of Westminster Abbey. (Loud cheers.) But in doing that Dean Stanley tramples underfoot the Act of Uniformity; in doing that Dean Stanley rushes against the law of his own Church. (Cheers.) According to the theory of a large body in that Church, though Dr. Moffat has received his mission direct from heaven, and though the blessing of heaven has been upon him, he is not a minister, because a bishop's hands have not been laid upon him, and the mystic grace of apostolic succession has not been communicated to him; and in the theory of others he is not a minister of Christ, because he has not conformed to the law of the State—he is but a nuisance in England; whatever he was in Africa—he is one of those whom the late Bishop of Wilberforce would have classed with the beershops as "a nuisance against which the parochial clergy have to contend." Yet he is there, honoured of God and crowned of God, as an act of favour. (Cheers.) Shall not this end? Is not this religious inequality doomed? (Cheers.) The spirit of our fathers has been with us in many a hard-fought battle-field, has been with us in many an hour of sorrow, difficulty, and distress—that spirit lives amongst us still, and it will live—(cheers)—and it will work, and it will grow until the full measure of religious equality is obtained, and all Christian men shall know each other only as brethren in the Lord Jesus Christ. (Loud and long-continued cheering.)

OTHER MEETINGS.

LEICESTERSHIRE AND RUTLAND AUXILIARY.

A private conference of subscribers and friends of the Liberation Society (summoned by circular only) was held in the large schoolroom of Belvoir-street Chapel, Leicester, on November 18. There was a good attendance of Nonconformists, including

some of the leading ministers. Mr. William Baines was called to the chair, and said that the object of the conference was to hear from the Rev. E. Hipwood, the local agent for the two counties, a statement of the work that had been done, to consult as to the best means of carrying it on during the winter months, and to increase the local subscriptions to the "Special 100,000 Fund."

Mr. G. H. BAINES, the hon. secretary, briefly referred to the aspect of the question in relation to the Liberal party, expressing the opinion that the time had now come for the supporters of the society to insist upon the full recognition of the Liberation platform in the reconstruction of the Liberal party, an opinion that was received with much applause. He believed that many Liberals not now with them only needed to have the facts stated, and the strength of their convictions made known, to throw in their lot with them.

The Rev. E. HIPWOOD then gave an admirable résumé of the present state of ecclesiastical parties, and of public opinion in relation to this question. They were attempting, as Mr. Gladstone had suggested, to educate the people. Much of that kind of work had been effectively done in Leicestershire during the past summer months. The lecturers of the society, who had visited some twenty places, had been always well listened to. There had been lively and frequent discussions, and since March last some 160 new subscribers had been enrolled. The speaker appealed for more help from Leicester itself, and referred to many cases he had heard of in which their friends in the rural districts had suffered from local persecution, withdrawal of business; subscribers to the Liberation Society being in some cases "spotted" by the zealots of the Establishment. It was to the large towns they must look for assistance in frustrating such a policy.

Mr. Councillor T. H. DOWNING moved the following resolution:—

That this meeting has heard with pleasure of the work that has been done in the counties of Leicester and Rutland since March last, under the local agency of the Rev. E. Hipwood. It is glad to find that the work of the society in educating the people is highly appreciated, and that there is so strong a desire for information on the question of disestablishment and disendowment. This meeting is further of opinion that the continuance of that work and its further usefulness in the counties largely depends on the aid which can be rendered by the friends of the society residing in Leicester; and now calls upon those who feel interested in the advancement of religious equality to place their services and influence at the disposal of this committee and of Mr. Hipwood, in promoting the education of the electorate both in Leicester and the two counties, and of increasing the Special £100,000 Fund which is now being raised.

Mr. DOWNING spoke of the pleasure the account of the county work had given him, and pleaded for greater help from the town ministers, both in keeping the question before their own people and in helping the work in the county.

The Rev. A. MACKENNA, B.A., in seconding the resolution, urged with emphasis the importance of people in Leicester taking up the work which it was impossible for the county men to do alone, and way glad to hear that it was now likely to be done. It was time they should exercise to the full their political rights as Christian citizens eager for the legislative adoption of their principles.

Some discussion then followed. The Rev. F. B. MEYER, B.A., thought that still more educational work was needed in Leicester, and suggested a course of historical lectures. Councillor UNDERWOOD suggested that special attention should be given to the Ward Committees and Ward Secretaries in the town as channels for reaching the electorate. Other practical suggestions were made. Messrs. W. Stanyon, Ald. Baines, Ald. Chambers, Councillor D. Merriek, the Revs. J. W. Chew, S. Lambriek, L. Llewellyn, and W. Bishop, Messrs. Gee (of Harborough), Liddard, and Ald. Stevenson also took part in the discussion.

The resolution was carried unanimously, and the proceedings closed with the appointment of an enlarged committee and a vote of thanks to the Chairman.

MR. GORDON'S MEETINGS.

RUSHDEN, NORTH.—Here, where, for several reasons, it was very desirable a successful meeting should be held, Mr. Gordon had a capital time of it last Tuesday evening. The Temperance Hall was crowded to overflowing, and the doors had to be locked. Mr. Wilkinson, of Shropshire, took the chair, supported by a large number of leading Nonconformists of the town and neighbourhood, and ably introduced the business of the evening. Mr. Gordon's lecture, arising out of previous circumstances, was on Church property, and was received with great enthusiasm. Then, after an interlude respecting a side point that had been raised, the Rev. Dr. Thornton, organising secretary of the London Church Defence Association, came forward, and a lively debate took place between the Rev. Doctor and Mr. Gordon, its course being followed with great zest by the audience. Hearty resolution following, an amendment being lost, and very hearty votes of thanks. Requests to visit places round about.

JEWEL'S ROOMS, STOKESCROFT, BRISTOL.—The first of a series of sectional meetings in Bristol was addressed by Mr. Gordon, on Wednesday evening, in this place, the Rev. Mr. Bassett presiding; the attendance being rather select than numerous. Mr. Gordon's address, however, was heartily received, and the appearances put in by two clerics subsequently (one of whom persisting in refusing to give his name, Mr. Gordon suggested as a solution of the difficulty that he should give his number!) increased the mirth of the pro-

ceedings. Resolution, and votes of thanks, as usual.

CASTLE GREEN INDEPENDENT SUNDAY-SCHOOL.—On Thursday evening Mr. Gordon addressed the second meeting in this place, in another part of the city, Mr. Councillor Townsend efficiently presiding. At the close, a layman, who had certainly excelled the clerics on the previous evening, again spoke in reply, but not quite so effectively as the first time. Another resolution carried.

TEMPERANCE HALL, BEDMINSTER.—The third, and last, of this series, leading up to the pending visit of Messrs. Dale and Rogers, was held on Friday evening, when Mr. Gordon lectured in the Temperance Hall, Bedminster, or over the water, a large district of Bristol, and, in consequence of the discussion that followed, and the manifestation of greater interest, Mr. Gordon returns there next Friday, his engagement for that night in the Forest of Dean having suddenly broken down. It is to be hoped that Bristol will move a little. Mr. Gordon was accompanied each evening by Mr. Grundy, the new local agent of the society, whose offices, 13, Colston-street, are worth a visit by friends in the city and neighbourhood.

MR. FISHER IN THE SOUTH.

SOUTH MOLTON.—Mr. Fisher, who is on a tour in Devon and Cornwall, lectured at South Molton on Monday. There was a large attendance, which the *North Devon Herald* says was in some measure due to the mayor's refusal to let the Town Hall. Mr. Hughes took the chair, and was received with hisses and cheers, but gained a hearing. Mr. Fisher's lecture was also received with very mingled feelings, but the lecturer stood his ground with capital good-humour. Mr. John Cook rose to reply, and moved a resolution against any decision of the meeting until the other side had been heard. An amendment in favour of the objects of the Liberation Society was moved by the Rev. S. E. Dodge and was declared to be carried.

ILFRACOMBE.—On Tuesday Mr. Fisher lectured at Ilfracombe, the Rev. J. Bainton in the chair. This meeting passed off very quietly, the people being satisfied with hearing—and thinking.

BARNSTAPLE.—Wednesday saw Mr. Fisher at Barnstaple, where the chair was taken by the Rev. W. Bray, Bible Christian minister. The lecture, says the *North Devon Journal*, was an able one, and very well delivered. After the lecturer had sat down, the Rev. Arthur Packer (a native of Tawstock, and incumbent of a parish in Lancashire) disputed some of his positions and denied some of his facts with much vehemence of language and manner; and the Rev. Mr. Hickling, the organising Secretary of the Church Defence Institute (who is to address a meeting at the Music Hall this evening on the other side of the question), also commented on some parts of the lecture. No resolution was passed or proposed. The meeting broke up after a vote of thanks to the chairman.

GREAT TORRINGTON.—Mr. Fisher lectured in the Town Hall on December 2, his subject being "Ritualism, What it is, and how to deal with it." N. Chapple, Esq., took the chair, and there was a large and influential attendance. The lecture was given without any interruption save that of approving cheers. A resolution affirming that the growth of Ritualism in the Church of England afforded an additional reason why she should no longer enjoy exclusive privilege, was submitted by Alderman Handford and Mr. N. W. Vaughan, and carried with one dissentient. The Rev. Messrs. Dowding and Sprague also addressed the meeting.

BIDEFORD.—Mr. Fisher lectured here on December 3rd in the spacious Music Hall, which was filled by a most appreciative audience. The Rev. James Bainton occupied the chair. After a resolution had been submitted by the Revs. J. Makin and T. J. Leslie, the irrepressible opponent appeared in the person of the Rev. Mr. Thurlwell, vicar of Westleigh. After he had had a patient hearing, and had been disposed of to the satisfaction of the people, a Mr. Kingsford mounted the platform to say that he had entered that hall with the intention of opposing the lecturer, but that he had been convinced and converted. He now believed that disestablishment would be a blessing to the Church and the nation. The resolution was carried with three dissentients. Mr. R. Cawsey, the newly appointed agent for North Devon, has arranged for these meetings.

LECTURES IN LINCOLNSHIRE.

GOSBERTON.—After many ineffectual attempts to reach this important village, Mr. Lummis obtained the use of the Free Methodist Chapel, where he lectured on Monday evening, Nov. 29, to a full and attentive audience. Misapprehensions were removed, our policy vindicated, and a wish was generally expressed for another lecture shortly.

MOUNT PLEASANT.—This village, in the Parliamentary borough of Boston, was visited by Mr. Lummis on Tuesday evening, Nov. 30. The lecture excited much interest and attention. Many Churchmen were present, who, at the close, expressed themselves in favour of the Liberation policy. Mr. Bolson presided.

SAXILBY, NEAR LINCOLN.—Mr. Lummis lectured in the Free Methodist Chapel on Wednesday evening, Dec. 1. Mr. Conyers presided. There was a good audience, and the spirit of the meeting was considered greatly superior to that of last year.

SUTTON BRIDGE.—"Mr. Gladstone's Recent Question" was the subject of a lecture in the Free Methodist Chapel, on Thursday, Dec. 2. The

night was most inclement, and prevented a large attendance; but, nevertheless, the meeting was encouraging.

HOLBEACH.—This town has hitherto been somewhat dormant on this question. A vigorous attempt to arouse it has at length, however, been made, and with some success. On Friday evening, Dec. 3, the Assembly Rooms—which during the day had been occupied by the tithe proctors—were occupied by their natural successors, the advocates of the Liberation policy. The Rev. T. Watkinson (president) made an effective speech, which was followed by addresses (which were enthusiastically received) from the Rev. A. J. Robinson (of Holbeach) and the Rev. J. H. Lummis, our Lincolnshire representative. Meeting all but unanimous.

WEST BROMWICH.—**STORMY MEETING.**—A crowded meeting was held in the Town Hall here on Wednesday last, Mr. J. A. Kendrick in the chair, and many leading Liberals on the platform. The chairman made an invigorating speech, and was followed by the Rev. W. Dorling, of Buckhurst Hill, who lectured on the "Nonconformist's Plea for Religious Equality." Mr. Dorling was received with mingled cheers and groans, and it soon became evident that a disturbance had been organised. Mr. Dorling had been speaking for some time when two persons—said to be connected with the Conservative Association, who had made themselves particularly obnoxious—were forcibly expelled, after considerable tumult and several hand-to-hand encounters. The disturbance lasted for nearly half-an-hour, and included free fights between many individuals, and altogether the scene was a disgraceful one. Vain attempts were made by the lecturer to gain a hearing.—After order had been restored, Mr. Scattergood proposed a resolution in favour of disestablishment. The interruptions having recommenced, Mr. Scattergood said:—"If you call that a Church and State religion which practises a thing as base as you are practising, you are not worthy of the name of pagans, let alone of Christians. He proceeded to point out that the Church had been supported by tithes compulsorily enforced instead of being freely given.—The resolution was seconded by the Rev. J. Harrison, who urged that the Church property was national property, and should be devoted to truly national uses.—The Rev. Mr. Weston, of Gold's Hill, then rose to move the following amendment:—"That this meeting is of opinion that the present union of Church and State is on the whole beneficial to the people of England, especially because it secures to every person the administration of the Christian religion without the cost of one single shilling from the public taxes or the poor man's pocket; and that unless the Unitarians, Independents, Baptists, Wesleyans, and other Nonconformist bodies agree to apply their property derived from the gift and bequest of their own members to national education, Churchmen ought not to be required to give up their property derived from like sources to similar national purposes." He disclaimed all connection with those who had interrupted the meeting, and denied that they were his lambs. He came to fight his own battle, independently of the Conservative Association. He contended that the lecturer had been appealing to the prejudices of the people. (Oh, oh.) At great length he tried to show that it was impossible to have equality either in religious or civil matters. He argued this on the ground that they never saw two apples of the same size, and in a family one son was older than another. (Laughter.) He maintained that even if they had religious equality they could not use it. (Laughter.) He then read letters from the incumbent of West Bromwich, showing that they derived their salaries not from State endowments, but from the gifts of pious ancestors. The speaker was listened to with considerable patience.—The amendment was seconded by Mr. Bassett, and at about half-past eleven was put to the meeting and rejected, the original motion being adopted by a large majority.

HANLEY.—**DR. MASSINGHAM AGAIN.**—A crowded meeting of the North Staffordshire Nonconformist Association was held on Tuesday to hear a lecture from the Rev. Marmaduke Miller on "Political Objections to Church Establishments." Mr. G. Ridgway presided, and many of the leading Nonconformists of the neighbourhood were present. The Chairman briefly opened the meeting, and Mr. Miller proceeded with his address. He was frequently interrupted, but Dr. Massingham, who was present, requested his friends to hear the lecturer quietly. Mr. Miller's address, from the report of it which we find in the *Staffordshire Advertiser*, appears to have been one of the ablest which even he has delivered, and it was received by the bulk of the audience with great applause. At the close, the Rev. D. Horne proposed a resolution in favour of "the liberation of religion from State patronage and control," and Mr. W. E. Brownfield seconded the motion. The latter speaker excited some commotion by declaring that what Churchmen feared was not disestablishment but disendowment. The latter subject, he added, was one of the greatest importance, and would have to be thoroughly discussed before being taken up by Parliament.—The Rev. Dr. Massingham, who was received with mingled cheers and groans, and who spoke amid frequent interruptions, proposed an amendment to the effect that considering the majority of the people were, according to Mr. Gladstone, members of the Church of England, the union of Church and State ought not to be dissolved. He said he was not ashamed of his Church, and he was surprised that so much had been made of a

foolish action like that of the Vicar of Owston Ferry. For his own part he would allow a dozen tombstones with the inscription "Wesleyan minister" to be erected in his churchyard. (Applause.) It was in the interests of the people that he resisted disestablishment. (Ironical applause, and laughter occasioned by some one jingling a handful of money.) Referring to Mr. Gladstone's rejection by the University of Oxford, Dr. Massingham said the right hon. gentleman was originally returned as a Conservative, but he changed his politics without coming honestly before his constituents and telling them that he had done so. He professed one thing and acted another. (Cheers and counter cheers.)—The Rev. G. Stokes seconded the amendment. He said he had been a clergyman for more than forty years, and he never looked upon a Christian minister excepting as a Christian brother, and he would never cease so to regard them. (General applause.) He had listened to the lecturer with great attention, but he had heard nothing which would justify him in voting in favour of disestablishment. (Applause.)—Mr. Miller made a few observations in reply. He said he had listened with pleasure to the kind remarks of Dr. Massingham and Mr. Stokes, but it appeared to have been forgotten that the act of the Vicar of Owston Ferry was not simply that of a foolish man, but had been decided by two of the courts to be in conformity with the law of the land. (Hear, hear.) It was that circumstance which gave significance to the foolish actions of the Vicar of Owston Ferry and his bishop. (Applause.)—A show of hands was then taken, and the Chairman said he had no hesitation in declaring that the motion was carried by a very large majority. (Loud applause.)—The meeting was then closed by the passing of a vote of thanks to the chairman.

BURSLAM.—On the following evening Mr. Miller lectured at the Town Hall, Burslem, Mr. W. Boulton, chief bailiff, in the chair. Mr. Miller spoke on "Church Reform." A letter was read from Dr. Massingham, in which that reverend gentleman said he "should not allow the false statements of any hireling agitator to go unchallenged, and that he was quite prepared to meet Mr. Miller in public discussion." Mr. Woodall, in moving a resolution in favour of disestablishment, made some plain remarks about Dr. Massingham which the meeting evidently relished. The resolution was carried with only a few dissentients.

SOUTH SHIELDS.—On Tuesday, 30th ult., the Rev. J. Browne, B.A., of Bradford, lectured in the Free Library Hall, where he was well received. The Rev. M. Grey, and subsequently Mr. Alderman James, occupied the chair. The address was listened to with great interest, and the proceedings were characterized by entire unanimity.

BLAYDON.—On Wednesday Mr. Browne lectured at Blaydon on "The Dreaded Alternative." Mr. J. Charlton in the chair. A resolution in favour of disestablishment was passed.

STOKESLEY.—Last Thursday, the 2nd inst., Mr. John Andrew gave a lecture in the Bethel Chapel on "What the Liberation Society Wants, and what it does not want." Notwithstanding the severity of the weather and two religious services, there was a fair attendance. Mr. G. M. Tweddell presided, and gave some valuable information on the tithe system, our parish churches, and the election of churchwardens.

GREAT AYTON.—Dec. 3rd, Mr. Andrew gave a lecture in the Independent Chapel, on the recent speech of the Bishop of Ripon at Wakefield, and the Scriptural aspect of the Anti-State Church question. Mr. Richard Craggs presided, and urged the importance of the subject to be submitted to the attention of the meeting. The Revs. J. Hadfield, and Mr. G. M. Tweddell, of Stokesley, spoke to the votes of thanks which were cordially given to the lecturer and the chairman.

SMETHWICK.—On Tuesday last a meeting was held in the Public Hall, Smethwick. Mr. J. S. Wright presided; and among those present were the Revs. J. B. Heard, of London, (who has recently seceded from the Established Church), J. W. Mays, A. M. Dalrymple, S. Wright; Messrs. W. Brookes, S. J. Ainge, E. J. Harris, H. Reeves, and G. Hastings. There was a large attendance. Letters of apology were read from Mr. T. Griffith (chairman of the school board) and the Rev. Dr. Gregg (incumbent of Harborne). Dr. Gregg regretted that he was unable to be present, as he had hoped to take charge of a resolution in favour of disestablishment. The Church was now so impeded by abuse and scandals that he was convinced her only hope lay in disestablishment. (Applause.) There were two opponents to all reform—ignorant prejudice and vested interests; but these must give way before the advance of truth, and the benefit of the Church and nation. If he read the feelings and temper of the English people aright, they were that no national institution, whether social, political, or ecclesiastical, should exist for the benefit of a class, and that the Church of England as by law established, must not expect from herself exceptional legislation. As to disendowment, he advocated that the Church should hold what was hers, and give up what was not hers. (Applause.) The money left by their pious ancestors might be viewed from more points than one. Were there no pious Papists who left money for masses to be said for their souls? Were he to receive these legacies he could scarcely fulfil the conditions so long as he was an honest minister of the Church, and as long as it held them to be blasphemous fables and dangerous deceits. With regard to his own church of Harborne, some 2,000*l.*, had been added during

his own incumbency, and if it were proposed to take away from his church what had been given for a special purpose, he should find his mental vision very obtuse. But he did not think any such spoliation was thought of by any sane man. (Applause.) After addresses from Mr. Wright and Mr. Hastings, Mr. Heard spoke at some length, being listened to with great interest. A resolution in favour of disestablishment was carried.

BIRKENHEAD.—**ANOTHER DISORDERLY MEETING.**—The Rev. Wm. Binns delivered his lecture on the "Disestablishment of the Church of England," in the Music Hall, Cloughton-road, Birkenhead. The lower room of the hall was crowded, and the proceedings were of the most disorderly and disgraceful character, caused by the presence of about twenty young men, or rather "roughs," who disturbed the meeting. The Rev. Dr. McLeod, of Cloughton, presided; and amongst those present were Messrs. James Samuelson, Charles Willmer, Calvert Varty, W. Osborn, Bancroft Cooke, T. Bott, and other gentlemen. During the proceedings the "Kentish fire" was raised, and it was impossible sometimes to get along—shouts, groans, and songs intermingling. An amendment against disestablishment was carried.

WESTON-SUPER-MARE.—On Monday the Rev. W. W. Jubb, of Bristol, lectured here, Mr. E. D. Girdleson presiding, who made a good speech in reply to various objections. At the close of Mr. Jubb's lecture, which was listened to great attention, the Rev. F. Hastings moved—"That this meeting expresses its earnest desire for the speedy separation of the Church and State." The Rev. J. R. Russell seconded the same. To this the Rev. H. P. Knapton moved an amendment—"That as the Church of England is the representative of primitive Christianity, and the oldest institution in the kingdom—the bulwark against Romanism—the Church of the poor—it is deserving of support, and that the separation of Church and State is undesirable." In the course of a lengthy address, he explained the motive that had prompted him to take the step he had, and asserted that he could not see that disestablishment would lead to the least good, but to an abundance of harm. The amendment having been seconded by Mr. Crawford, the lecturer proceeded to reply to the arguments set forth by those who were opposed to the separation of Church and State. The Chairman subsequently put the question to the meeting, when four hands were held up for the amendment, and the resolution was declared carried, amidst loud applause.

LYTCHETT MINSTER AND MALTRAVERS.—The Rev. T. Neave, of Dorchester, lectured at the Minster last Monday to a very appreciative audience, and on Tuesday, in the Wesleyan Chapel, at Maltravers, where there was a good gathering—the Wesleyans enthusiastically responding.

MEETINGS IN WALES.—Several meetings have been held in Wales. On the 24th November, the Town Hall of Machynlleth was crowded with a most enthusiastic audience, which was addressed by Mr. C. R. Jones, the Rev. John Thomas, of Liverpool, the Rev. John Jones, of Felinfoel, and others, and resolutions carried with tremendous applause. Meetings have also been held at Llanfair, Dolgelly, and Llanlyn Mair—all of them of the most enthusiastic character.

EAST LONDON.—Mr. H. V. Wigg delivered a lecture in this district at Limehouse on Tuesday, Mr. T. C. Potts presiding. Next Tuesday there is to be a great meeting in the East London Tabernacle.

WALSALL.—At the request of the Local Nonconformist Association, Mr. Carvell Williams visited this town on Monday last to give one of the course of lectures now being delivered. There was a good attendance in the Temperance Hall, considering the severity of the night, and the audience followed the lecturer with the keenest interest. His subject was, "The present condition of the Church of England, a reason for its disestablishment," and at the close he was warmly thanked for his able lecture, and for the valuable information he had given. Mr. Holden, the chairman of the association, presided, and the Rev. Mr. Cole, Mr. Bellows, and Mr. Hastings took part in the proceedings.

GREAT MEETING AT DERBY.

Derby, Tuesday Evening.

This evening a crowded meeting was held in the Temperance Hall, Derby, to listen to addresses by Mr. R. W. Dale, M.A., and Mr. J. G. Rogers, B.A., on the principles and objects of the Liberation Society. Mr. Alderman Longdon, J.P., occupied the chair.

Mr. DALE limited himself to the question of Church property. He argued that the parish churches were as much the property of the parishioners as their parks and town-halls, and should not be monopolised by a single religious community. Many centuries ago the payment of tithes was altogether voluntary. Christian people were encouraged by the clergy to follow the example of the ancient Jews, and to consecrate a tenth of the annual produce of the soil to the service of God and of the poor. Finding that there were many who did not respond to their appeals, they began to excommunicate them. Still there were some hard hearts whom neither appeals nor excommunication could touch, and the clergy, therefore, asked the State to step in and make universal and obligatory that which previously was merely voluntary. This view was

admitted by Mr. Cecil Raikes, at Bradford. An equitable settlement of the question would be to let the parishioners have the full control of the churches and Church property, and let the buildings to any religious denominations who would pay for them. The restoration of churches and cathedrals that was now going on was merely the acknowledgment of the present tenants that they ought to keep the property in a tenable condition. (Laughter.)

The Rev. J. G. ROGERS dealt at length with Dean Stanley's sermon on St. Andrew's Day, and declared that he could scarcely believe the newspaper reports, for the sentiments therein expressed were utterly at variance with what was to have been expected from one who had previously manifested such liberal views. Mr. Rogers analysed the argument that the connection of Church and State benefited both, and gave liberty to various religious opinions. He contended that neither the State nor the Church benefited by the Establishment, and that the so-called liberty was but licence to break the laws.

The following resolution was cordially passed, with only a very few dissentients:—

That this meeting rejoices in the growing conviction of the nation that State establishments of religion are unjust and unscriptural, and are fast hastening to extinction. It is also of opinion that the reconstruction of the Liberal party is neither possible or desirable except under the banner of perfect religious equality. And it tenders its very best thanks to Mr. Rogers and Mr. Dale for the valuable service which they are rendering to the cause of national freedom and advancement, by their eloquent and able advocacy of the righteous principles of the Liberation Society.

The proceedings were of a most hearty and enthusiastic character, the two members of the deputation being frequently interrupted by rounds of applause.

THE PRUSSIAN PROTESTANT CHURCH.

(From the Prussian correspondent of the Times.)

In Prussia, Frederick William IV., a pious monarch, who longed to revive the dormant capacities of the ecclesiastical institutions even before the claims of the Liberal party were pointedly expressed, convened a general synod, declaring his readiness to transfer to the new spiritual body a moiety of his episcopal rights. At the same time, dreading the prevalence of the Liberal element in the assembly—an element to him absolutely pagan—the royal reformer would not allow any candidates to be elected for seats in the synod except such as were approved by their parish rectors. This clause doomed the assembly, and, in the eyes of the educated classes, made its deliberations a dead letter. Like so many other schemes of the late King—a sovereign too intelligent not to wish for reform, yet too Conservative to adopt measures in keeping with the spirit of the age—the Synod of 1846 led to nothing.

William I., his brother and successor, initiated in the ecclesiastical, no less than in the political, field a widely different policy. Replacing the ideal but obsolete designs of his predecessor by prudent concessions to the needs and tendencies of the age, the present occupant of the throne willingly granted the most indispensable reforms, and by taking the initiative in all necessary measures, gained the thanks of the people for his improvements, while he restricted innovations within certain predetermined limits. Having after two glorious wars reorganised the political institutions of his kingdom as well as of all Germany, he strove to complete his work by a corresponding change in the ecclesiastical sphere. He did so of his own accord, and without much pressure from the Liberal party; for, as since his accession to the throne extreme orthodoxy was no longer regarded as indispensable in a clergyman, the public interest in the Church had greatly diminished, and people were indifferent as to how ecclesiastical power was dealt out. However, acting with the practical wisdom which has been the characteristic of his reign throughout, the king thought it as well to effect reform at a time when popular clamour had subsided, and in September, 1873, promulgated the draught of a new constitution for the Church. It was welcomed by politicians on theoretical grounds, being undoubtedly a concession to self-government and a step in the right direction; but it would be too much to say that it was noticed by the people, to whom it gave less than they wanted when thinking about it, and who did not think about it at all when they got it.

Under this draught all adult parishioners have the right to elect a number of representatives to look after parish affairs. In parishes under 500 inhabitants the representative body is likewise the executive; in larger parishes there are two bodies—the one being the executive, the other the representative. The parish rector is the president of the executive, though he continues to be appointed by the patron, who in most instances is either the king, or a landed proprietor, or a municipal corporation, but rarely the congregation. The principal duty of the new vestry meetings is to look after such charities and legacies as have been always administered by the Church; their principal right is to tax the parishioners if the salary of the clergyman or sexton has to be increased, or any other additional outlay to be made. The meetings have also to see that the service is conducted in accordance with law and usage, that the financial interests of the parishioners are duly cared for, and that religious instruction be given in the schools; but they have no real power to control the clergy, nor are they permitted to meddle with dogma, or to alter the liturgy. These parish representatives elect district representatives, who in turn are invested with the right

to choose provincial synods. Upon the district assemblies devolves the duty of supervising the local bodies and discussing common arrangements for the counties in which they act, while the provincial synods are entitled to determine the religious books to be used in school and church, and to advise the king upon such matters of provincial import as may be submitted to their deliberations. As to the general synod, this is an ecclesiastical parliament, which, in common with the king, may enact whatever statutes it pleases, so long as it does not touch the creed and "the symbolical books" elucidating it.

Though none of the various bodies entering into the complicated system are supreme, but all are controlled by the King, acting through the supreme governing body of the Church (Ober Kirchen Rath), care has been taken to avoid the prevalence of the latitudinarian element. The local assemblies may exclude any one known as a disbeliever and a despiser of Holy Writ; nay, they may go to the length of erasing the names of notorious sceptics from the electors' list. In the district and provincial meetings one-half of the members must be clergymen, the provincial assemblies being further fortified by the king appointing one-sixth of the deputies. Following up the principle that the more comprehensive the jurisdiction the more conservative should be the composition of these ecclesiastical legislatures, the General Synod, or Central Parliament, includes, as it were, both houses of the English Convocation in one. Of its 203 members, thirty are appointed by the King, eleven are bishops (called *General Superintendenten* in this country), and twelve professors of law and theology, the remaining 150 being elected by the provincial synods. Of the elected portion of the Assembly, one-third must be clergymen, one-third laymen, the last third being left to the option of the electors. When I add that all these arrangements refer to the six Eastern provinces of the monarchy exclusively, and that some of the other provinces have received similar institutions, with slight local differences, while others are still in want of them, the reader will be able to form an idea of what has been done.

In the winter of 1873 the Prussian Parliament were asked to sanction those clauses of the draught conferring the right of taxation and other corporate privileges upon the new ecclesiastical bodies, Parliament complied with the Ministerial request as far as the parish meetings were concerned, but, objecting to the composition of the other assemblies, in which they thought the clergy too strongly represented, put off regulating this part of the reform to a more convenient season. Since then the parish meetings have been organised and the district and provincial assemblies provisionally convened, to elect the members of the General Synod. The district and provincial Synods, as well as the General Synod, are merely tentative, not being, as yet, approved by the legislative power. Indeed, the General Synod, which was opened a few days ago, has been brought together, not to exercise the functions assigned to it in the original draught, but only to advise the king upon the merits of the contemplated enactment.

The working of the new institutions is just what was to be expected. When the vestry meetings were about to be organised, the orthodox element—a small, but active and highly respectable minority—was not a little afraid of latitudinarian majorities. To prevent this painful result, the clergy were admonished to insist upon the strictest interpretation of the clause excluding sceptics. Not a few persons were inclined to follow this advice, and it was only owing to the menacing attitude assumed by the Liberals, who defied the clergy to do anything of the kind, that the Conservative programme was not carried out. But when the result of the elections was known it became clear that there had been no occasion for Conservative precautions. Excepting the larger towns, the Conservatives—or, at any rate, the more moderate fraction of them—were victorious throughout the length and breadth of the land. That this was possible in a sceptical country is simply accounted for by the fact that the Liberals are too far gone to care to use the ecclesiastical franchise conferred upon them. It is not a little curious to notice that none were more forcibly struck with this accidental origin of their existence than the new vestry assemblies themselves. Although more or less Conservative, these assemblies omitted to take the one measure in their power sure to benefit the Church. They did not increase the salaries of the clergy. Now, when it is considered that the number of theological students in the German Universities has within the last forty years fallen off by two-thirds, though the number of clergymen wanted has increased with the growth of the population, it is obvious that orthodox vestry meetings should consider it as a portion of their allotted work to make the clerical calling attractive in the one item at their command. They may not now be able to render theological studies palatable to the general run of young men at college, but they might, at any rate, try and do away with the 100*l.* livings, upon which curates are condemned to starve in not a few villages of the old provinces. They have attempted nothing of the kind, and the consequence is that young men take their revenge and decline to ascend the pulpit. Already many parsonages are empty, and more are becoming so every day. To illustrate this astounding fact by a few figures, the eight Prussian Universities in 1831 boasted 2,208 theological students; by the winter of 1873 this figure had dwindled down to 740. Nor does it look

more promising in Western and Southern Germany. Of the two Hessian Universities of Marburg and Giessen, the former had 124 theological students in 1831, against 46 in 1873; the latter having 80 in 1850, against 10 in 1873. Even in Wurtemberg, the most theologically inclined region of Germany, the supply of young candidates for clerical honours has so steadily diminished that, whereas 48 went up for examination in 1823, only 32 did so in 1873. But what is more significant than anything else is that of the Prussian students of theology who matriculated in the Prussian Universities between 1851 and 1873, one-third abandoned theology before ordination; that parsons' sons are now-a-days least likely to become parsons, and that the clergy get few (if any) recruits from the cultivated classes. No wonder that, with these figures before them, the supreme governing body of the Evangelical Church of Prussia should have declared a year ago that in a year or so one-sixth of all benefices becoming vacant would have to remain vacant. Things being in this plight, is it necessary to waste a word upon the prospects of general synod?

It is said that the Protestant wing of the Conservative party are on the eve of giving emphatic expression to their feelings of dissatisfaction at the attitude of the Government towards Mr. Newdegate's Inspection of Convents Bill.

THE BURIALS QUESTION.—The Bishop of Ely has issued a circular to the clergy of his diocese asking their opinions as to the signing of parochial petitions to Parliament against funeral sermons by Nonconformists in churchyards, and in favour of providing for them in consecrated burial-grounds. It is intended to take immediate action on this question, which is causing such controversy in the diocese.

THE PUBLIC WORSHIP REGULATION ACT.—It is stated that Lord Penzance has fixed January 4 for hearing the *St. Peter's, Folkestone*, case. The following are among the illegal practices complained of:—Wearing illegal vestments. Using lighted candles on the Communion Table when not required for the purpose of giving light. Illegal processions. Mixing water with the sacramental wine. The use of wafer bread. Adopting the eastward position. It is stated that the judge will sit in the Public Library, Lambeth Palace, till a permanent home has been found for the court.

THE HALIFAX VICAR'S RATE.—The Rev. Francis Pigou, the new Vicar of Halifax, has issued a pastoral in which he refers to the vicar's rate. The living is in the gift of the Crown, and Mr. Pigou says that, if the Crown should concur in such a view, he is prepared to reduce the terms of the redemption of the rate, although this would materially lessen the income of the vicarage. He also says that the vicar has no power by himself to vary the amount or sources of his lawful income, but his ready assent will be given to any measure which the Government may propose.

A MISTAKEN MAYOR.—Before he left office the late Mayor of South Molton, Devon, granted the use of the Assembly Rooms for a Liberation lecture on the 29th of November. His successor, a Churchman, cancelled the permission on the ground that it would be a violation of the oath taken by him when entering upon his mayoralty. There was considerable excitement in the town, the ex-mayor holding his ground. The new chief magistrate has, however, consented to the use of the rooms, stating that he finds that the oath he took when taking office was abolished by the Promissory Oaths Act, 1871.

THE POPE AND THE ITALIAN CLERGY.—A telegram from Rome says that the chapter of the Cathedral of Siena, following the example of that of Santa Barbara, has placed itself in open hostility to the Vatican. The dignity of Provost having become vacant, the bishop received directions from Rome to make choice of one to fill the office. The canons of the cathedral, who claim the right of nomination, which they have exercised for centuries, have notified the bishop that they will not recognise any one he may choose or Rome confirm, and in case of his insisting will desert the cathedral. This little rebellion has greatly exasperated His Holiness, and it is stated he has signified to the canons of Siena that unless they submit within a term of twenty days the highest rigour of the ecclesiastical law will be exercised against them—*id est*, excommunication and suspension *a divinis*.

Earl Russell has, it is stated, withdrawn his advertised book on the Eastern question.

Mr. G. Smith's anticipated difficulties in Constantinople to his further researches on the site of Nineveh have to a great extent been overcome, and it is now said that there is a fair prospect of the expedition being fairly prosperous.

Messrs. Marcus Ward and Co., of London and Belfast, have issued a profusion of Christmas and New Year's illuminated and embossed cards in gold and colours, in every variety of pattern, and with a lavish display of elegance of design and artistic skill. There is something to suit the tastes of all. Some take the form of a calendar, others of a delicately-painted fan, others of a cross hung with flowers, and some of perfumed envelopes. There are designs both grave and gay—the former usually illustrated by verses suited to the season, and one of the latter is a pictorial story of Punch and Judy's Christmas experience. This enterprising firm have this year surpassed themselves in this particular direction, and we doubt not the public will appreciate their efforts.

Religious and Denominational News.

The Rev. E. S. Jackson, of Peterborough, has accepted a very cordial invitation to the pastorate of Baddow-road Congregational Church, Chelmsford.

Mr. Edward J. Chinnock, M.A., late headmaster of the Blackheath Mission School, has been elected principal of the Academical Institution, Londonderry.

It is stated that the directors of the London Missionary Society have under consideration the present opening for mission work in Central Africa, and the propriety of sending one or more of their missionaries to proceed to the interior.

Under the auspices of the Society of Friends, a missionary party, headed by Mr. Eli Jones, has been despatched to Beyrout, to labour among the Druses of Syria. Mr. Stanley Pomfret, who enjoys a considerable reputation as a Quaker preacher, has also left for the United States on an evangelising tour.

KING MTERRA'S INVITATION.—We learn from the *Record* that the gentleman who had promised 3,000*l.* towards the expenses of the promised mission of the Church Missionary Society to Equatorial Africa has increased it to 5,000*l.* The committee therefore start with a fund of 10,000*l.*

CRAYEN CHAPEL.—The bazaar which was recently held in connection with this chapel, of which the Rev. B. D. Wilson is the pastor, was highly successful, the proceeds of the four days yielding a net profit of more than 800*l.*, in addition to 120*l.* collected. The object of the bazaar was to reduce the debt upon day and Sunday-schools and lecture-hall, erected two years, and which cost 5,200*l.*

SUTHERLAND CONGREGATIONAL CHAPEL, WALTHAMSTOWN.—The public recognition of the Rev. Joseph Henderson as pastor, took place on Tuesday evening, November 30, 1875. Tea was provided in the schoolroom at six o'clock, and was followed by a public meeting in the chapel. The Rev. P. J. Turquand presided, and the Revs. R. Wearmouth, A. F. Barfield, W. Harris, G. M. Murphy, John Foster, J. Atkinson (Kilburn), J. W. Atkinson (Bow), and Messrs. Elson, Vickridge, and Selway took part in the proceedings.

CHURCH EXTENSION AT LEEDS.—The Bishop of Ripon, presiding on Thursday at a meeting of Churchmen held at Leeds, pointed out the urgent necessity for Church extension in that town. At least fifteen new churches were required to meet the wants of the increasing population, and for this purpose 100,000*l.* would be necessary. A resolution, affirming the desirability of further Church extension, was carried, and first subscriptions were reported amounting to about 22,000*l.* It was resolved to erect at least two memorial churches to the late Dr. Hook.

WINTER WORK IN GOLDEN-LANE.—On Wednesday the seasonable work of feeding two hundred children of the ragged school, and supplying soup to the poor, was commenced at the Costermongers' Christian Mission. Mr. W. J. Orsman, the hon. superintendent, states that he intends shortly, if funds permit, to supply coals in small quantities to the sick and aged at half price. He will also, on Christmas Day, take away the rags from one hundred destitute children and substitute warm clothing. Afterwards a party of three hundred deserving and needy persons will be supplied with a dinner and tea in the Mission House. To carry on these special efforts, Mr. Orsman needs timely help. His address is 75, Oakley-road, Islington, N.

UNITED CONGREGATIONAL SERVICE OF SONG.—On the 15th inst. it is proposed to hold a very interesting meeting in the Congregational Church, Dulwich. On that day there will be a united meeting for praise and thanksgiving of the choirs and congregations connected with six neighbouring places of worship, viz., Streatham Hill, Brixton Hill, Upper Norwood (Baptist), Upper Norwood (Congregational), Lower Norwood, and West Dulwich. The service of song will consist of hymns, chants, anthems, &c.—Mr. T. A. Johnson conducting. The Revs. R. A. Redford, M.A., D. Jones, B.A., S. A. Tippet, R. Lewis, W. K. Lea, and T. Stephenson are expected to deliver addresses. This is a good example to other churches. Such meetings are likely to be beneficial in promoting Christian union and improved psalmody in places of worship.

HULL.—The Sunday-school anniversary services in connection with Albion Congregational Church, were held on Sunday, Nov. 14, when two sermons were preached by the Rev. R. Redford, M.A., LL.B., the former minister. On Monday morning a public breakfast was provided to welcome Professor Redford back to his late sphere. The Rev. Henry Wonnacott (the present minister) presided, supported by the Revs. J. Sibree, W. M. Statham, H. T. Robjohns, B.A., W. Robinson, J. Deighton, &c.; and many and hearty were the expressions of the unchanged affection in which Mr. Redford is held by the ministers and congregations of Hull. In the evening the annual meeting was largely attended, and the report showed 605 scholars and thirty-five teachers, being a substantial increase during the year. The Revs. H. Wonnacott (chairman), R. A. Redford, W. M. Statham, J. Clapham (Wesleyan), and J. Booth, Esq. (superintendent), addressed the meeting.

SOUTHGATE-ROAD CONGREGATIONAL CHURCH.—On Tuesday evening last week the congregation and friends of the Rev. James Spong, minister of the

Southgate-road Church, De Beauvoir Town, met in the schoolroom of the church to celebrate the completion of the thirtieth year of their pastor's ministry. The Rev. T. Aveling, D.D., chairman elect of the Congregational Union, presided at the meeting. Letters of congratulation and fraternal sympathy were received from a large number of ministers and friends, including the Revs. S. Martin, Newman Hall, LL.B., J. C. Harrison, Dr. Parker, and H. R. Reynolds, D.D., Mr. S. Morley, M.P., and others. After the choir had sung an anthem, and prayer had been offered by the Rev. Ambrose Spong, of Brighton, the chairman spoke of the peculiar pleasure he felt in being present, from the long and intimate acquaintance he had had with Mr. Spong. He reviewed the work of the past thirty years, referring to the erection of the large church and schools, the establishment of the many religious organisations connected with the church, and the founding of the middle-class school, whose efficient conduct and results in education were not surpassed by any similar school in London. It now contained between 300 and 400 boys, and had educated nearly 3,000 youths. Their pastor, instead of accepting a personal expression of affection from his congregation, preferred that a memorial hall should be built with the funds they wished to raise, so that the religious work of the church might be more effectually conducted. After an interesting speech by the pastor, the Revs. J. Boyle, W. Tyler, W. Tarbotton, and A. Spong addressed the meeting.

BOURNEMOUTH.—The Baptist denomination has already one place of worship at this fashionable and growing watering-place, viz., at Boscombe, and are now erecting another at Lansdowne-road, of which the Rev. H. C. Leonard is the pastor. The memorial stone of the new building was laid by Sir Morton Peto, Bart., on November 22. It will be a handsome Gothic structure, capable of accommodating, when the full design is carried out, some 700 persons. At the ceremony referred to, ministers of various denominations, Admiral Sir James Sullivan, K.C.B., and a large congregation were present. After a devotional service, the Rev. C. Birrell, of Liverpool, engaging in prayer, Mr. Leonard presented Sir Morton Peto with a silver trowel, with which the hon. baronet duly laid the stone. He then gave a brief address, in which he stated that in that place of worship all who loved Christ in sincerity and truth would always be welcome as communicants, and expressed a belief that the minister would find there a great field for usefulness. The Rev. R. Coleman, the secretary to the building fund, said they required, in order to clear their building from debt, more than 2,000*l.* beyond that which had been already received in cash and promises. Subsequently there was a tea and public meeting in the Town Hall. Sir Morton Peto presided, and a financial statement was made, from which it appeared that the two chapels (at Boscombe and Lansdowne-road) would cost about 4,000*l.*, towards which they had received 1,658*l.*, and a loan of 500*l.*, without interest, had been granted them by the Baptist Building Fund. A mortgage had been executed on the Boscombe chapel for 600*l.*, and they now desired to raise 1,350*l.* by the time of the opening of the chapel. The collections at the stone and other subscriptions amounted to about 107*l.* The chairman having spoken at some length, the Rev. J. Part then addressed the meeting, on "Voluntaryism," and the Rev. E. Workman (Wesleyan) spoke of Bournemouth being overrun with Ritualism. He was glad therefore that there was to be another house of prayer erected where the trumpet would give forth no uncertain sound. He believed the Methodists were drifting nearer to the other Nonconformist churches than ever before. The Rev. I. Stubbs, a missionary from Orissa, then delivered a short address, in the course of which he said that if they wanted to see Ritualism they should go to India, or some other heathen country, where they could see it in all its fullness. Subsequently the Rev. W. Jackson (Congregationalist) offered his congratulations; the Rev. C. M. Birrell spoke on the revival movement, and the meeting closed with the doxology.

SEVENOAKS.—A very interesting meeting was held at St. John's Congregational Church, on Thursday evening, Nov. 18, with a double object—that of celebrating the second anniversary of the Rev. H. M. Gunn's pastorate, and also the extinction of a debt of 300*l.* on the schoolroom connected with the place of worship. The meeting was presided over by Sir Charles Reed, Chairman of the London School Board. The chapel, which had been tastefully decorated for the occasion, was well filled, and a tea-meeting held in the schoolroom was also largely attended. The meeting opened with the singing of a hymn, and prayer. The Rev. H. M. Gunn, in a word of welcome to Sir Charles Reed, spoke of him as an acquaintance of a good many years, they having been students together at the University College. He then made a statement, showing the sources from which the money had been received to set them free from debt. The rev. gentleman then read the list of contributions and liberal gifts; and of the 300*l.* odd which had been raised, Mr. Gunn himself had gathered no less than 120*l.* The Chairman next delivered an address on the progress of popular education, and said it was not the work of the Christian Church to take entire charge of the education of the country, for there would always be a large number of the population not falling in the reach of any church, unless it were the Church of England, which claimed to be the Church of the

nation, but which did not do the work. Half-a-century ago the work of secular education was almost entirely undertaken by the Sunday-school; but it was a work that had no business to be carried on there, and was the result of the gross neglect of those who said they were the instructors of the people. If the Free Churches had not then done the work in this way, it would not have been done at all. The difficulty had always been in the Government insisting that religion should be taught in the schools of the people, and paid for by the State, and no grant could be earned without it. The Free Churches could not consent to this, and their demands had at last been yielded; for in 1870 the difficulty was taken out of the way, and since then Dissenters had been able to join in the work. Sir Charles next detailed various requirements which must be attended to for the efficient working of the school board system, and said that in London the work of the school board was already doing much to reduce the criminal class and pauperism. After the singing of a hymn, the Rev. D. Watt, M.A., of Maidstone, gave an interesting address on the importance of preparation for, and earnestness in, the work of Sunday-school teaching. Before commencing the subject, he alluded to the time when the County Association had to give assistance to Sevenoaks, and he was glad to see the church now in a position to help the association to do similar work for other struggling causes. The Rev. Andrew Reed, B.A., of St. Leonards, made a stirring speech on Protestant Church principles, and alluded also to his friendship with Mr. Gunn when they were at college together.

Correspondence.

THE DEAN OF WESTMINSTER AND THE POLICY OF ISOLATION.

To the Editor of the Nonconformist.

SIR,—In his recent sermon at Westminster Abbey Dean Stanley, by way of enforcing what he considers the right policy of reciprocal recognition, is understood to have done me the honour of referring to my speech at the autumnal meeting of the Congregational Union, which he described as "a warning delivered to my brethren against the policy of isolation." "Anglicanus" had previously in a letter to the *Times* described the resolution which I seconded as one in "support of that policy," adding that I nevertheless delivered a speech against it. On the other hand, by the denominational press I am represented as having by that speech "provided bullets for their foes," and "feathers wherewith the Dean of Westminster may wing his shafts against Nonconformity." This double misrepresentation is more than any mortal can be expected to bear, and I beg leave, not for my own sake only, to correct the misrepresentation both of the dean and the denominational press.

The Dean of Westminster wholly misconceives the drift of the resolution on the interchange of pulpits, which Mr. McDougall moved. It contained no declaration of a "policy of isolation." Mr. Hannay, our Secretary, is quite incapable of drafting such a resolution, and I am certain that neither mover nor seconder would have stultified themselves by supporting it. The resolution simply expressed pleasure at the Catholic feeling exhibited by the movers of interchange, but invited the assembly to declare that it saw no opening for accomplishing their desire by any method short of disestablishment. The resolution said not a word of any "policy" beyond this; and it is not quite fair in Dean Stanley, in my judgment, to interpret the strong language of Mr. McDougall, on the one-sidedness of existing interchanges, as a declaration of alienation from good men in the Church of England, on the part of any considerable portion of the Nonconformists. The Dean of Westminster should endure for a few years what our brethren in country districts have to bear from many insolent curates and audacious rectors, before he judges very harshly their occasional utterances in London.

As to my own speech, I had resolved from the moment of undertaking to second the resolution, to show to the movers of the interchange scheme, and to all other Church of England men, that if we felt opposed to the project of special legislation, as likely to result in a one-sided reciprocity, this was not because we were disposed to a policy of intellectual or ecclesiastical isolation, or because we felt ourselves secure against the danger of insularity to which we, and all Englishmen, are liable. In carrying out this idea, in a speech of fifteen minutes, I presumed on the true and generous Catholicity of the audience which I had the honour to address. I reckoned that if not delivered with ill-nature they would hear, and support by their sympathy, certain admissions as to our liability to such insularity, and of our need of frequent intellectual association with other Christians—even going so far as to affirm our advantage from the secular press as a means of culture and an incentive to research; and inviting the assembly to say how they would like to be subjected to an exclusive diet of their own "denominational" organs. *Hinc illa lacryma.* It had been on the tip of my tongue to add the question, how Church of England folks would enjoy being shut up with nothing to read except the *Rock* and the *Record*, the

Guardian and the *Church Times*; But I refrained from this, thinking that the object was sufficiently clear from the words which preceded—that we “must allow that there is in England, *all round*, a good deal of stolid sectarianism of thought, and a good deal of organised intolerance, which render it urgently desirable to get an occasional infusion of thinking from men bred in other churches and under other systems.” The audience took my words as they were intended, with perfect temper and benevolence. The denominational journals, however, failed of my expectations, and have not ceased since to belabour me with undeserved severity, thereby only confirming my position that a pabulum of that quality alone would not be good for men of any theological party whatsoever.

The Dean of Westminster, however, is not only a true Catholic, but, in Dr. M. Arnold's phrase, “makes for righteousness;” and I beg leave to assure him, through your columns, that the last thought that entered my brain was to address a “warning” to Congregationalists on the folly of a policy of isolation, under any idea that they were in more danger from that besetment than the Anglican branch of the Church Catholic—for, although I thought it of better service, and perhaps in better taste, to dwell *then* only on our own dangers, and even ventured to express the wish to see some of our public time devoted to the occasional study of other men's ideas, there was no intention of conveying to anyone the notion that the Church of England might be studied as an eminent pattern of Catholicity. We can learn much, I think, from the study of the virtues and methods of many of her clergy; but from the history of the Church, as a whole, as I read it, we can safely learn only to stand fast in our Puritanism and in our free-churchmanship, and not to give place, even for an hour, to any projected scheme of ecclesiastical comprehension. The dean does the utmost injustice to Nonconformists when he describes them, or any party of them, as longing to break down the Church of England only to erect on its ruins a church system in which all ideas and customs shall be “degraded” to one level, and that level their own; for the hope of all of us is that we shall ourselves be improved by the disestablishment of the Church, shall be greatly benefited by closer and more honourable intercourse with our fellow-Protestants, and shall learn many lessons of which we are now deprived by the “policy of isolation” which his Church enforces or supports.

Among other reforms, many of us hope that, all round England, the denominational press will improve in the catholicity and justice of its tone; that it will be universally placed in the hands of men of character and high culture, as well as of capital; and that its anonymous form, if still continued, will not be so often employed to give effect to personal spite and party antipathy. In that change would come a new life both to the Anglican branch, and to the old sections of Nonconformity.

I am, Sir, your faithfully,
EDWARD WHITE.

OLIVER CROMWELL, DEAN STANLEY, AND THE WESTMINSTER ABBEY PULPIT.

To the Editor of the *Nonconformist*.

SIR,—This week, in which Westminster Abbey has been occupied not only by clergymen of the Church of England but also by the eminent Congregational minister Dr. Moffat, will be memorable if only for this reason, that more than two centuries have passed away since such a remarkable clerical conjunction occurred before. The last, and as I believe the first, occasion when such a phenomenon was witnessed was during the reign of the most illustrious of English Congregationalists and the mightiest and best sovereign that ever sat upon the British throne. It occurred not long before the great Lord Protector's death, namely, in April, 1656, on the occasion of the burial in Westminster Abbey in great state, and at Cromwell's expense, of that distinguished Church of England divine, Archbishop Usher. The preacher of the funeral sermon was the Church of England clergyman Dr. Nicholas Barnard, formerly chaplain to the archbishop, and at that time Preacher at Gray's Inn. The text was, “And Samuel died, and all Israel were gathered together.” The noble Liturgical service of the Church of England was gone through in the Abbey on that solemn occasion; the other preachers during the week and throughout the Protectorate period being Presbyterian and Congregationalist clergymen—such bright Nonconformist luminaries as Baxter, Howe, and the Congregationalist Vice-Chancellor of Oxford University, John Owen, preaching there on memorable occasions. Referring to the noble conduct of the Protector with regard to the funeral of Usher, Dean Stanley aptly remarks:—“The toleration of Cromwell in this instance was the more remarkable because, in consequence of the Royalist plots, he had just issued a severe ordinance against all Episcopal ministers” (“Historical Memorials of Westminster Abbey,” p. 240). Let me remark, in conclusion, that the association of Oliver Cromwell's name this week with that of Arthur Stanley—the one as the opener of the Westminster Abbey pulpit to a clergyman of the Church of England, the other as the opener of it to a Congregationalist divine—will be noticed with immense pride and pleasure by tens of thousands of earnest, thoughtful, tolerant, high-souled people, who

remember that the first of these great Englishmen was, and the second is, intolerant only of intolerance.

Yours faithfully,
S. LANGLEY.

London, Dec. 4, 1875.

THE LIQUOR TRAFFIC AND HOW TO DEAL WITH IT.

NO. III.—EXPERIENCE.

SIR,—“How will it work?” is supposed to be the question which, as a practical people, we English are constantly putting to men with plausible proposals. We are thought to be distrustful of fluent and oily theorists; yet it would be difficult to name a nation that has fallen more easily a prey to hollow pretenders and impostors. The South Sea Bubble did not exhaust our credulity, or the punishment it entails, as to simply commercial schemes. The undue depreciation of theory is, indeed, a natural prelude to irrational confidence in cunningly devised shams. Had our theories been more thoughtful, on some subjects our experience had been less bitter. There is, however, a basis of sense in asking that suggested modes of action, or abstinence from action, should be viewed, if possible, through the light of experience, before a decided opinion is formed, whether favourable or hostile. Prejudice is premature judgment, and is all the more injurious very frequently as it hinders an examination of the evidence from experience which might rectify the *a priori* conclusions hastily and ignorantly assumed. It has been, in many quarters, this kind of treatment that has impeded the advance of the United Kingdom Alliance and the policy it supports. “Preposterous,” “impossible,” “unworkable,” have been said of it, as some of the epithets it has received from largely unlearned but very positive opponents. It would be curious, as a statistical inquiry, to try to ascertain how many of those who entrench themselves in the objection, “It can't be done,” have ever sought to learn whether it has been done, and what the endeavour has resulted in. A glib rejoinder is, of course, never far to seek in the declaration that “prohibition has failed in America,” with its *sequitur*, expressed or understood, that prohibition must fail *here*. Such persons would be very much surprised to be informed that of the two members of their mutilated syllogism, the one was a falsity, and the other a fantasy, and the whole argument a fallacy.

Let us consider what experience has to show in reference to this question. A traffic exists which is the cause, directly and indirectly, of incalculable losses, burdens, vices, crimes, and sufferings; a traffic wholly unique, without comparison or rival in the results of its operation. It is proposed to stop the evils by removing the cause. The attempt has been made in some of the United States of America, and this attempt is pronounced by certain persons a “failure.” “It was pretty in theory but experience condemns it.” If so, we ought to condemn it too, for to fight against experience is to fight against reason and against God. But what do such individuals call “a failure”? For it is possible that they mean by it something that is very different from the reality—something which, whether true or false, is nothing to the purpose—and that the real failure has been a failure to use the English language fairly, or to give social phenomena a correct description.

Do they mean, for example, that where the liquor traffic is prohibited and suppressed, its effects are still observed in common drunkenness, vice, wretchedness, and violence? Then, beyond doubt, the failure would be portentous, for we should have to confront a failure of the law of cause and effect, and a moral chaos forecasting the end of all things.

“Not exactly so,” an objector replies, “but what is meant is, that prohibition does not produce suppression, and that the law is broken to such an extent as to leave the evil unremoved.” If so, there is clearly some sort of a failure; but nothing can be safely deduced from such a declaration till it is proved (1) that the statement is true, and (2) that there is something in the law leading to the failure of its execution. As to the first point, it is to be observed that though a prohibitory law has been in legal force in various States and over a large area, no one has ever attempted to show that it has failed to effect a large reduction of the pre-existing evil. The most imperfectly executed law of prohibition has never so failed as to leave things as they were, and all that could ever be said is, that liquors could be bought if persons were desirous of getting them by false representations, or by secret devices; the adoption of which has manifested a certain failure of moral perception, not to say of moral principle. Where these persons have been British travellers it was a pity they should have reserved their ingenuity for a foreign soil, as they might have been just as successful at home in getting liquors during prohibited hours, and so have displayed to the world the failure of our restrictive regulations! But let it be granted that prohibitory legislation in America had signally failed to suppress the liquor traffic in any State or district, the objector will still have the hardest part of his task before him to, *i.e.* prove that the law was unworkable because unworked, and that the failure was in it, and not in the officers appointed to enforce it. He would have to show that during a fair period of time there had been strenuous efforts by the public authorities to execute it, and that

they had failed on account of public resistance. Who has produced this evidence? Who knows of it? Who are the witnesses? Where is the record? Even then, no broader conclusion would be reached than this—that prohibition had been made legal before it had become popular; a curious thing to happen in a democratic community, but only serviceable to us as a warning to make legislation concurrent with, and dependent upon, the public opinion of the district where it was intended to operate—the very *desideratum* supplied by Sir Wilfrid Lawson's Permissive Bill!

But are we forced to cross the Atlantic to study the lessons of experience? The opposite is the case, for a population of hundreds of thousands residing in many hundreds of districts of the United Kingdom, live under a prohibitory *régime* stricter than any that prevails in America, and carried out with a general fidelity that settles for ever the practicability and beneficiality of prohibition. As Stephenson met the learned ignorance of his examiners before the House of Lords Select Commission on the Manchester and Liverpool Railway Bill, who asserted that the principle could not work, and must fail, by replying that it could work, and would not fail, because it was working and had not failed—so the educated crowd, who are ever crying, “Prohibition can never succeed,” would grow in wisdom by reading the evidence furnished in the Reports of the Committees on Intemperance appointed by the Conventions of Canterbury and York, together with other evidence as to what is done in Scotland and Ireland of the same kind. Experience, when appealed to, affirms:—

1. That the sale of liquor can be suppressed in districts.

2. That the results are of the most gratifying kind.

3. That the system is approved by the people affected, whether imposed by owners of property, or chosen by those who go to reside in prohibitory districts, as on the Shaftesbury Park Estate.

It may be replied that this may do for smaller places, but would not succeed in larger—a prediction which those who put it forward ought to show their faith in, by agreeing to have it put to the only practical test of enacting the Permissive Bill.

But there is another side to all this reasoning; a side strangely forgotten by those who raise the cry that prohibition is a failure. Can they be ignorant that no failure in legislation is so stupendous and none so deeply charged with social misery and calamity as the failure of the licensing system of the present day? That system fails, not because it is contrary to free trade in drink, but because it is contrary to prohibition. And who will deny its failure? It is a system expressly instituted to prevent drunkenness—to make drink-sellers guardians of sobriety—to render the drink-traffic practically innocent and safe; and does it do so? Does it do so in one county? In one town? In one village? In one liquor-shop? Is not the failure in this case absolute and universal? What licences would be renewed if the licensees had to compensate for the evil done under it? What licence would be applied for if the licensees had to make similar compensation to society? Not only is this failure the most indisputable of our social facts, but no one, however interested in sustaining the traffic on account of its profits or convenience to himself, has ever presented a scheme that could stave off this conspicuous and destructive failure. All schemes of further restriction derive their virtue from being partially prohibitive as to times, places, or persons; and every new licensing scheme has not, and never can have, any provisions that shall enable it to answer its own avowed design—the preservation, protection, and progress of society by the prevention of social evils from the traffic in intoxicating liquors. Experience declares emphatically in favour of prohibition *applied under popular conditions*; and as emphatically it declares against every licensing system ever set in motion. The lamentable results of that system are present wherever we turn; and it is not fit, in our view, that Christian men should survey these results of a system, renewed year by year, with apathetic and tacit acquiescence. There is no necessity in the nature of things or the British Constitution why the system or its sequences should continue; and we can, at all events, divest ourselves of personal responsibility for its continuance, by actively endeavouring to bring it to an end; demanding, meanwhile, that a choice shall be given to the inhabitants of every district to try the other system of No-Licence, which has succeeded, wherever fairly tried, in making the social life purer, sweeter, and nobler than it is, or can be, wherever the liquor traffic is carried on. To say that the people shall be shut up to the system that is a miserable failure, is a dictum void of all liberality and regard for national freedom. If experience is the final arbiter, let an opportunity be given, by law, for local experience to be possessed. This is our position, and we cannot but hold it to be unanswerable in behalf of permissive prohibitory legislation.

I am, dear Sir, sincerely yours,
DAWSON BURNS.

SCHOOL BOARD OF LONDON AND THE FINSBURY ELECTION.

To the Editor of the *Nonconformist*.

SIR,—I believe public benefit will arise from an attempt to deduce the practical results of the recent

Finbury election for the School Board of London. It is obvious that the contest has attracted great attention; developed strong, if not fierce, passions among those engaged in it; and has shown sectional divisions which, if hereafter reproduced, may have important consequences.

Yet the actual number of electors who recorded their votes is less than one-fourth of the entire constituency—showing a strange apathy or indifference among the majority to take part in the educational movement, to secure a good representative, or to prevent a bad one being returned. It will therefore be important to stimulate a vital, earnest, and zealous interest in these elections, or danger will result, and retrogression be the consequence.

This dormant feeling has not characterised the candidates, who have been active enough; in words and deeds they will long remember the struggle, and the strife will reappear, doubtless, within the ensuing year, when the general appeal is made to all the metropolitan districts. As I have read many of the recent addresses, attended several meetings, and followed the miserable personalities of the local press, I may confidently assert that there has throughout been a lamentable ignorance of the great legislative act of the Gladstone Government. It has been misrepresented, misunderstood, and mischievously muddled, until one might blush for the assailants, even after making all charitable allowances for that sort of feeling—"all fair in war"—which is ever paramount in an English election. There has been more than one candidate who has had to learn the 25th clause, and then, like Mr. Disraeli, to avow that after much study he failed to comprehend its meaning. Then, the clap-trap cries of "wasteful expenditure," "inquisitorial board," "liberties of the people invaded," have been repeated in every form that ingenuity could devise, until common sense was outraged, and practical wisdom was scared from the electioneering platforms.

With few exceptions have the clergy appeared to less advantage than in this contest. Apart from much pettiness and tergiversation resulting from the question, Who was the first candidate—which, by the way, was "tweedledum and tweedledee," quite unworthy the attention of grave divines—there were incessant proofs that the ministers of religion are terribly fierce fighters, that they glory in and love the arena of politics, and that there is no very courteous, gentle, or Christian-like display when they emerge from their studies, and plainly appear without their pulpit adornments. So serene, so calm, so steady when without opponents, but oh! what vials of wrath, what heavy denunciations, what uncharitableness when there is a political antagonistic, a "progressive" friend to defeat, a so-called "radical policy" to oppose!

Nothing was more apparent than the reactionary tendency they displayed; education, either too much or too little, was not the issue raised; but that the voluntary and denominational schools must be maintained. To talk to them about advancing in the sense that Mr. W. E. Forster advocates is to utter treason. There is, then, the danger of "vested interests" forcibly bringing back the watchwords of the old Protectionists. There were the same arguments against the Test and Corporation Acts; so, too, with reform, free-trade, religious freedom, and, of course, in the connection of Church and State. In fact, "vested interests" have become the sacred ark of some Englishmen, to be fought for in every struggle; but the victors in the past will know how to deal with the old worn-out rag when the conflicts of the future have to be waged.

These have been the salient points of the contest but the minor ones are not unworthy of remark. It would be well for the Educational Department to shorten in future the interval between the issue and the return of writs. Six weeks for school board candidates may suit printers, advertising agents, and those who profit from a contest; but such a term involves heavy charges, in time and money, upon candidates, alike successful and unsuccessful. Again, too, it is fertile in kindling strife—not much to be desired in parishes, especially on educational proceedings; and I venture to express the opinion that at the next general election fewer candidates from the ranks of clergymen of whatever denomination than at present, will conduce to the prompt discharge of duties, and leave the whole business of education in a position to be fearlessly, impartially, and honourably conducted.

I am, Sir, your obedient servant,

A NONCONFORMIST.

Stamford-hill, Dec. 6, 1875.

ORIGIN OF THE WORD ATONEMENT,

To the Editor of the Nonconformist.

SIR,—The interest which every reader of our English Bible must feel in the question—what is the true signification of our word *atonement*? will, perhaps, suffice as my excuse for calling attention to the remark of a reviewer in your current number (p. 1,208, col. 1), who speaks of the derivation of the word from *at-one-ment*, as "an etymology abandoned by nearly all philologists now in favour of the far more probable origin of the word from *at-one*, to *atone*, or to harmonise two instruments in discord."

No doubt your reviewer has some grounds for his assertion, but the only modern authorities whose opinion I can find distinctly stated (Halliwell, Latham,

Wedgwood) maintain the old derivation; and indeed I am at a loss to know how any scholar who is at all familiar with our early literature can have any doubt on the subject.

The fact is, *at one* is an adverbial phrase which has been recognised in our language for many centuries in the sense of *agreed* or *reconciled*. (See Stratmann, Hearne's "Robert of Gloucester," p. 620, and my edition of Bishop Grosseteste's "Castle of Love," Glossary, s.v., where the origin of the phrase is explained.) From this the verb *to at-one* was very naturally formed, apparently in the Elizabethan period; for it seems to occur first in Shakespeare.

The occasional late misspelling with *tt*, which we find both in the verb and in the adverbial phrase, is an argument of no weight whatever; and as to pronunciation, the rhymes of Chaucer and all our early poets show the numeral *one* (notwithstanding our now calling it *run*) to have been pronounced like the same letters in *bone*, *stone*, &c., and as we still sound it in *at-one*, *on-ly*, and, I venture still to think, in *at-one*.

As to the verb *attune*, I can find no evidence of its having existed in our language till Milton introduced it, many years after King James's Version was made; nor have I met with any passage where *attone* contains even apparently a musical allusion.

Yours faithfully,

R. F. WEYMOUTH.

Mill Hill, Dec. 6, 1875.

THE ROYSTON MEETING.

To the Editor of the Nonconformist.

SIR,—My attention has just been directed to a letter from Mr. Carvell Williams in your issue of Nov. 17, and as it is evident that Mr. Williams' informant has given a most incorrect version of the proceedings at the Royston meeting, I venture to point out some of the more material errors in his statement.

The Rev. W. E. Malaher, the vicar, and his friends, did not "rush" on to the platform; on the contrary, their ascent was dignified and deliberate. The vicar was not "white with rage"; indeed, he was to all appearance in an excellent humour. Mr. Malaher did not order Mr. Brooks and his friends to leave the platform; he represented the advisability of their withdrawal in a most courteous and kindly manner.

As to my telling the Dissenting ministers that "they might have belonged to the National Church, and then they would have been treated with the honour they would have deserved; but, having out themselves off from that Church, they were quite unfit to stand upon that platform with its clergy!" I can only declare that I did not say this, or anything at all approaching to it, and I am at a loss to understand how Mr. Williams' "intelligent and trustworthy informant" could presume to communicate so unfounded a statement.

I did not hold up "Dissenting Church meetings to ridicule in a very vulgar fashion." I merely quoted from an account of such meetings written by a *Dissenting minister*, and I was most careful to inform the audience of the authorship of my quotation.

It is not true that Mr. Brooks "asked for five minutes." The chairman offered him that time, in order to reply to any statements which I had advanced; but Mr. Brooks refused to avail himself of even this limited space, and simply occupied two minutes in referring to (and greatly misrepresenting) a private conversation which he had held with me in a railway-carriage some time previously. This personal attack brought out vigorous disapprobation from the meeting, in which, however, the vicar took no part whatever. Indeed, the statement that the vicar helped to abuse Mr. Brooks is simply untrue.

In conclusion, let me add that Mr. Brooks's address was received by the meeting with the utmost attention and patience, and the general feeling appeared to be that he had utterly failed to prove his case, and had been completely answered.

I am, Sir, your obedient servant,

H. B. REED.

24, Newington crescent, London, S.E.,

November 25, 1875.

[It will be observed that while Mr. Reed is very particular in his denials in regard to small matters, he is silent about matters of importance. Thus he does not deny the trickery resorted to in the hiring of the room, while he admits that Mr. Malaher sent the Dissenting ministers off the platform. Of that gentleman's outrageous attempt to show that the advocates of disestablishment wished to upset the monarchy, he prudently says nothing.—ED. NONCON.]

A STATUE OF OLIVER CROMWELL.

On Wednesday the Cromwell statue was unveiled in Manchester. The late Alderman Goadsby, together with Mr. T. B. Potter, M.P., Sir Edward Watkin, and other gentlemen, formed a committee about fifteen years ago, and subscribed about 100*l.* a-piece to erect a statue to Cromwell in the Market-place; but, in consequence of the cotton famine, the scheme was put aside. The late Mr. Goadsby, the donor of the Manchester statue to the Prince Consort, resolved to present a statue of Cromwell also, but died without being able to fulfil his wish. His widow, since married to Alderman Heywood, has now carried out Mr. Goadsby's intention. The statue has been placed at the junction of Victoria-street and Deansgate, close to the cathedral. On this spot the first man killed in the Parliamentary War is said to have fallen. The figure of Cromwell is executed in bronze from a model by Mr. Noble, and is said to have been seen and admired by Her Majesty and other members of the royal family. The statue was cast by Messrs. Cox and Son, of Thames Ditton. It stands nine feet high, and the likeness is the result of the sculptor's study of the

celebrated mask, Lord de Grey's miniature, and the bust at the Reform Club. The face is striking and characteristic. Cromwell is dressed in a sleeveless buff coat, jack-boots, and leathern gloves; his arms and legs protected by chain mail, and his chest by a steel breastplate. The head is uncovered, the Protector's hat lying at his feet. The attitude and expression are bold. The statue stands on a pedestal of rough-hewn granite, and bears the inscription, "Oliver Cromwell," the dates of his birth and death, and the words, "The gift of Elizabeth Salisbury Heywood to the Citizens of Manchester, 1875." The cost of the pedestal and statue was 1,600*l.*

The statue was formally presented to the citizens on Wednesday in the Town Hall. The council met at twelve o'clock, and there was also present a large number of visitors. The Mayor (Mr. Alderman Curtis) presided, and was supported on the platform by several aldermen, Mr. T. B. Potter, M.P., Mrs. Heywood, and others. They were loudly cheered on taking their places. Alderman Heywood stated that the statue was now fixed in position, and formally, on the part of his wife, handed it over to the corporation.

Letters of apology were read from Sir Edward Watkin, Mr. R. N. Philips, M.P., and Mr. Hugh Mason. A letter was also received from Miss Mary Aitken on the part of Mr. Thomas Carlyle. It read as follows:—

Mr. Carlyle bids me say that he greatly admires the generosity of Mrs. Heywood in presenting so suitable a gift to Manchester as a statue of Cromwell, and that he is much obliged to you and Mr. Heywood for your kind invitation to be present at the unveiling of it. But in regard to this latter he is very sorry that he is not able to accept it. He says he is too old and weak in health for such an enterprise, and therefore begs you to excuse him. With Mr. Carlyle's cordial compliments and good wishes to you and to Mrs. Heywood, in whom he feels a great interest as being descended from General Brereton.—I am, &c.

Mr. HEYWOOD said it was a matter of sincere regret to Mrs. Heywood and himself that the sculptor, Mr. Noble, was so unwell that he could not attend. The MAYOR moved the following resolution:—

That this council highly appreciate the feelings which have induced Mrs. Abel Heywood to offer for the acceptance of the corporation the admirable statue of Cromwell which has by her direction been executed by Mr. Matthew Noble, of London, together with the massive and characteristic pedestal upon which such statue has been placed; and, as the representatives of their fellow-citizens, willingly accept and undertake the future custody and preservation of the statue so generously presented, and which will hereafter endure as a memorial of the great man thereby represented, and as an evidence of the public spirit and great liberality of one of the fair citizens of Manchester.

Mr. JOSEPH THOMPSON seconded the resolution, which was carried unanimously.

Mrs. HEYWOOD, in reply, said: I thank you very sincerely for the resolution you have favoured me with, and for the kind manner in which you have spoken to me to-day. For many years I have enjoyed the association of members of the corporation, and have on several occasions been deeply indebted to them for their kindness and sympathy. The presentation of a statue to the city in memory of that great soldier and statesman, Oliver Cromwell, has obliged me again to appeal to the generosity and forbearance of the members, to which they have generously responded in granting me the site for the pedestal worthy of the man. I very much regret that the sculptor, Mr. Noble, is not with us to-day. The statue is acknowledged by lovers of art to be a work of true genius and worthy of the conspicuous position accorded to it. My earliest remembrances are connected with this great city. I have watched with interest its rapid growth for many years, and owing to the success of its trade and commerce, I am enabled this day to discharge a duty to me of the highest importance. (Applause.) I believe I am correct in saying that this is the first public statue erected in honour of Oliver Cromwell in this country, and I trust that I shall be pardoned if I express the pleasure I feel in thus rendering justice, though tardy, to the name and fame of the Protector of the Commonwealth of England. (Applause.)

The TOWN CLERK then called attention to the fact of the presence in the room of a bust of Cromwell, by Mr. Noble, which had been presented to the Corporation by Mr. T. B. Potter, who at the same time had presented admirable busts of his excellent father, Sir Thomas Potter, and of their good friend Sir John Potter.

Mr. T. B. POTTER, M.P., in proposing a vote of thanks to the mayor, said he thought that the tardy act of justice to the memory of Cromwell which Manchester had been able to do through the kindness of Mrs. Heywood, was very appropriate in that great city. In Manchester the greatest movements in favour of progress had been originated and carried out. (Applause.) He was proud to say that in the town hall in the borough of Rochdale, which he represented, there was a proper recognition of the great Protector, inasmuch as for the first time in the record of the various rulers of this country the figure of Cromwell appeared on the painted windows of that town hall between the two Charleses. He trusted that it would not be long before the prejudices which might now be felt by some people might be so far overcome that a statue to Cromwell might be placed in the Palace at Westminster. He could not help thinking there was something which was not creditable to England that the memory of that great man should have been so much neglected. (Cheers.)

The party then proceeded to the site of the statue, where it was unveiled by Mrs. Heywood.

On the proposal of the MAYOR, three cheers were given for the Queen and the royal family; and a similar compliment was afterwards heartily paid to Mrs. Heywood.

Epitome of News.

The thirty-first birthday of the Princess of Wales was celebrated at Windsor on Wednesday, with more than the usual rejoicings, and the town was gaily decorated with flags. In the evening the Queen gave a dinner party at the Castle. The Queen of Denmark and the Princess left next day for Marlborough House, but the Princess is to visit Her Majesty again this week prior to her departure for Copenhagen on the 15th.

The Queen, accompanied by Princess Beatrice, visited Lady Augusta Stanley at the Deanery at Westminster on Saturday afternoon, and afterwards called on the Queen of Denmark and Princess of Wales at Marlborough House.

On Saturday evening the Queen of Denmark and the Princess Thyra left Marlborough House for Paris, on their way to Copenhagen.

On Tuesday next (the anniversary of the Prince Consort's death) Her Majesty and family will attend a service at the Royal Mausoleum, Frogmore. About the 17th inst. the Queen leaves Windsor for Osborne in order to spend her Christmas in the Isle of Wight.

Her Majesty has conferred the Companionship of the Civil Order of the Bath upon Dr. W. B. Carpenter, F.R.S., Registrar of the University of London.

The *Daily News* understands that, taking into account the inconveniences attending a winter session, Her Majesty's Ministers do not contemplate calling Parliament together at an earlier period than usual.

The *Manchester Guardian* learns, on what it believes to be good authority, that a royal commission will be issued to inquire into and report upon the question of university reform. Mr. Gladstone will, it is said, be the chairman of the new commission.

Mr. Cross received on Saturday a deputation from the Artisans' Institute, introduced by Mr. S. Morley, M.P., who presented an address to the right hon. gentleman thanking him for his exertions in carrying through the House of Commons the Artisans' Dwelling Act, and pointing out certain defects which they thought required attending to. Mr. Cross, in reply, stated that he had no intention at present to propose any amendment in the Act, but if after it had had a fair trial any deficiencies should be found to exist he should not have the slightest objection to remove them.

The Prime Minister has left Longleat, the seat of the Marquis of Bath, for Critchill, Wimborne, on a visit to Mr. and Lady Augusta Stuart.

The death is announced of Professor Hewitt Key, M.A., F.R.S., of University College, London. He was the author of various works in philology and other scientific subjects.

The notices of intended applications to Parliament in the ensuing session for Railway and Tramway Bills are 134, as compared with 132 for the Session of 1875, 170 for the Session of 1874, 205 for the Session of 1873, and 198 for the Session of 1872. Of the 134 notices, 45 are for the incorporation of new companies, 33 for the extension of time to purchase lands and complete works, and 16 for deviations from authorised lines and the abandonment of portions of lines not required. The 134 notices include five for Tramway Bills.

We regret to state that Mr. Richard Shaw, M.P. for Burnley, is suffering from cancer.

Addressing a crowded meeting of the Reading Working Men's Liberal Association, on Wednesday night, the Right Hon. J. Stansfeld said the future policy of the Liberal party was to extend household suffrage to counties, which would give a million new votes—600,000 of them of the same class as in boroughs, and 400,000 agricultural labourers who ought to have the vote. The second point was the establishing of municipal institutions in counties for them to have self-government; and the third point in the future programme was national education.

The will of the late Mr. J. H. Foley, made only a few minutes before his death and recently contested in the Probate Court, has at length been proved, the personalty being 14,000*l.* This amount is bequeathed to his wife and two dependent sisters, but Mr. Foley directs that after their decease the residue shall be handed over to the Artists' Benevolent Fund, of which he was a member. A brother of Mr. Foley is said to be in a state of utter destitution.

On Saturday Mr. Carlyle completed the eightieth year of his age, having been born on the 4th December, 1795. A numerous signed address, to which the signatures of distinguished authors, men of science, artists, and celebrities in various walks of life were appended, was presented to the veteran writer, together with a gold medal, which had been struck in commemoration of the day. Ten distinguished German professors and politicians, among them Ranke, Sybel, Droysen, Treitschke, Gneist, and Mommsen, have sent a congratulatory telegram to Thomas Carlyle on the occasion of his eightieth birthday. The telegram thanks Carlyle, the champion of Germanic freedom of thought and moral integrity, for having done so much to promote cordial relations between the English and German nations.

Divers returned to Devonport from the wreck of the *Vanguard* report that she has recently settled

down rapidly on her sandy bed, having sunk seven feet within the past three weeks.

In Monmouthshire and South Wales there are fears of a crisis at several works. Notices of termination of contracts in one month have been issued, and trade is generally reported to be bad.

According to the *Lancet*, it is authoritatively stated that the habit of secret drunkenness is becoming common among boys at public schools, to an extent which the friends of the sufferers would willingly conceal.

A meeting to consider the proposed formation of a Funeral Reform Association in Birmingham was held in that town on Tuesday. It was decided to form an association which would undertake funerals on improved and economical principles.

Columbia Market will be reopened on the 15th inst., by desire of the Baroness Burdett-Coutts, to supply cheap and good food to the poor in the East of London.

The growing wealth of Liverpool and of its citizens is exemplified by the sums bequeathed by some of the leading men of the town who died during the past twelve months. It will be seen from the following list that the legacies of eight of these gentlemen represent in the aggregate upwards of 4,000,000*l.*:—Robertson Gladstone, 350,000*l.*; James Houghton, 500,000*l.*; Richard Houghton, 500,000*l.*; Charles Turner, M.P., 700,000*l.*; James Tyrer, 200,000*l.*; R. L. Jones, 350,000*l.*; J. J. Rowe, 400,000*l.*; and H. Dawson, 1,500,000*l.*

An old miser has been found dead at Ancoats, Manchester, in a state of filth. 12,000*l.* worth of deeds and 2,000*l.* in gold were found concealed in a safe, though deceased had no relations to leave it to.

The Burial Board of St. Marylebone, following in the wake of St. Pancras, Islington, and Paddington, at their meeting carried a resolution to adopt restrictive measures with reference to Sunday funerals which will have the effect of preventing Sabbath desecration, and those unseemly proceedings which have been so frequently complained of.

The Mansion House Inundation Relief Fund amounts to over 15,000*l.*

It is stated that Dr. Kirk has communicated to the Colonial Office his opinion that it would be desirable to increase the number of Her Majesty's ships at Zanzibar.

Sir Samuel Baker, speaking at Exeter on Thursday, said England seemed to be destined to become the great agent in the civilisation of Africa, and recent events showed them they might look with well-grounded hope to the future of that great continent. It was a mistake to suppose that slaves themselves were desirous of obtaining their freedom. Still, it was the duty of civilisation to abolish the system on account of the evils connected with it. The immediate enfranchisement of serfs would be attended with some difficulties, and would not improve their condition. He recommended the Mosaic plan of freeing bondmen every seventh year, thereby enabling proprietors to make necessary arrangements, and giving slaves an opportunity of educating themselves.

Nearly 1,500*l.* has been raised in Plymouth for providing a memorial of the late Mr. Alfred Rooker.

The foundation-stone of the Picton New Library and Reading-room at Liverpool was laid on Thursday afternoon by Mr. J. A. Picton, chairman of the Library and Museum Committee of the Town Council, and a gentleman who for many years past has been one of the foremost in the advancement of the higher education of the people. A banquet was afterwards given to a large number of ladies and gentlemen, at which Mr. Picton presided, and in replying to the principal toast he gave an account of the founding of the free public library system in Liverpool, and adverted to the munificence of various merchants and others of the town in regard to the additions which had been made during recent years.

A Board of Trade inquiry was concluded at North Shields on Friday as to the loss of the barque *Ann Mills*, which, while on a voyage from Acre to Falmouth, sprang a leak in a storm and foundered. Ten of the crew were drowned. Only the captain (Smith) was saved. The court was of opinion that the vessel was lost through stress of weather causing the shifting of the cargo, which consisted of grain shipped in bulk—and the subsequent choking of the pumps. The court considered that sufficient precaution was not taken to divide the cargo by a greater depth of shifting boards or by carrying a portion of the grain in bags.

Notwithstanding the opening of Newnham Hall, Girton College, near Cambridge, is too small, the applications for admission having far outgrown the accommodation afforded for ladies anxious for university education, and it has been resolved to enlarge it so as to accommodate twenty more students and provide two new lecture-rooms at a cost of 6,000*l.* Three 50*l.* scholarships have been given by the trustees of the Gilchrist educational fund.

Mr. Thomas Emerson Headlam, whose death at Calais whilst on his way to Italy is announced, was one of the Liberal members for Newcastle-upon-Tyne from 1847 until February last year, when he was defeated by Mr. Hamond. The right hon. gentleman, who was sixty-three years of age, was Judge-Advocate-General under Lord Palmerston.

Between six and seven on Monday morning a fire broke out in the Thame Wesleyan Chapel, and in a very short space of time after the discovery the

whole of the interior was completely burned to the ground. The building, which was erected in 1853 at a cost of about 1,000*l.*, is but partially insured.

A large number of persons assembled in the Free Trade Hall, Manchester, on Monday evening, for the purpose of expressing confidence in the Conservative members of the city, and of welcoming the Chancellor of the Exchequer. Mr. W. R. Callender, the junior Tory representative of Manchester, was, however, absent through illness. Sir Stafford Northcote, in the course of his speech, maintained that the Government had carried out the pledges with which it took office, and that whilst doing so, its policy, irrespective of party considerations, had conduced to the welfare of the country.

A great trouble has fallen upon Mr. Childers, the late First Lord of the Admiralty. His wife occasionally took chloroform to relieve pain and sleeplessness, and yesterday week with fatal results. At the subsequent inquest the right hon. gentleman said that his wife brought a four-ounce bottle of chloroform from London with her, and the supposition was that she got out of bed, took the four-ounce bottle and the "drop" glass back with her, intending to take a sniff, and that the heat of the bed forced the glass stopper from the bottle. Mr. Ellis, of Sloane-square, London, who had been the friend and attendant of Mrs. Childers for twenty-five years, said the deceased took chloroform occasionally in opposition to his earnest entreaties to her not to do so in any quantity, as her system was not favourable to its inhalation. Dr. Fox attributed death to an excessive inhalation of the fumes of chloroform. The jury returned a verdict of "Accidental death." It may be remembered that Mr. Childers lost his son in the foundering of the *Captain*.

On Monday the seventy-eighth annual cattle show of the Smithfield Club was opened at the Agricultural Hall. There are 395 entries. The 100*l.* champion plate for the best beast was awarded to Mr. Thomas Willis, of Manor House, Carperby, Bedale, Yorkshire. The prize animal is a short-horn, Bride of Windsor, aged four years seven months. The 50*l.* champion plate for the best pen of three sheep fell to Mr. G. Street, of Maulden, Amptill, Beds. The 50*l.* silver cup to the exhibitor of the best steer or ox was won by Mr. G. Sowerby, of Putteridge Park, Luton, Beds. The 50*l.* silver cup to the best heifer or cow was awarded to Mr. W. F. Beaven, of Woodborough, Wilts.

Messrs. Provost and Co. announce for the New Year the issue of a quarterly magazine entitled the *Universal Review*, the pages of which it is proposed to make an arena for the expression of "all thoughts on all subjects."

In the excavations in progress at Montmartre for the new church a discovery has been made of seven sarcophagi containing the remains of some contemporaries of Clovis.

A biographical memorial of the late Rev. William Brock, D.D., late minister of Bloomsbury Chapel, London, is in preparation by the Rev. G. W. McCree.

Difficulties have arisen in feeding the large Indian *Hamadryad* (*Ophiophagus elaps*) in the Zoological Society's Gardens in consequence of his refusal of all other food except living snakes, which in the winter time it is not easy to procure in this country. A supply, however, has been received from the continent, and *Ophiophagus* has just made a fresh meal. The monster is now engaged in digesting the sixty-second of his "weaker brethren" that he has devoured since his arrival in this country in March last.

At Honiton a child has been "registered" in this wise:—"Joseph Christopher John Jabez George Edwin Frederick Long William Hayden Jonathan Spencer Flood."

SACRED HARMONIC SOCIETY.—On Friday next this society will perform Handel's oratorio *Deborah*, a work containing some of the composer's finest airs and choruses, including "Immortal Lord" and "See the proud chief, and airs," "In the battle fame pursuing," with organ obligato, and "Tears such as tender fathers shed." Mdlle. Levier, Miss Elton, Mr. M. Smith, and Mr. Thomas are the vocalists. On the following Friday, the 17th inst., the forty-fourth annual Christmas *Messiah* performance will take place, when Mdlle. Nouver, Miss Enriquez, Mr. Sims Reeves, Mr. Fabrini, and Herr Behrens will sing. Sir Michael Costa conducts the performances, which will be given at Exeter Hall.

MR. BRIGHT AND THE PUBLIC-HOUSES.—Sir Harcourt Johnstone, M.P., speaking at a meeting in connection with the Church of England Temperance Society, held at Southampton under the presidency of the Rev. Basil Wilberforce, said that he and Sir Wilfrid Lawson had recently visited Mr. John Bright, and their conversation for two days mainly turned upon the temperance question. As he parted with them Mr. Bright said to him, "Well, thirty years ago I was able to move obstructions from the path of the people, and to provide them with cheap bread. I may yet be able to remove another obstruction from their path, and be able to say that they shall not have too many of these drink-shops in the country." Sir Harcourt stated that a bill would be introduced in Parliament next session to limit the issue of licences for either beer or spirits and grocers' licences, and to suspend the issue of any fresh ones until a limit of population—say of one in 500—had been reached.

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I congratulate those who have supported me on the triumph of the principles that we hold in common. The policy of the School Board was censured by one party as irreligious, and by another as extravagant. My election is an evidence that the Borough of Finsbury refuses to endorse these charges. This result is a substantial gain to the cause of popular Education, of which we may all well be proud.

In conclusion, I beg to tender to the Secretary and Members of my Committee my warmest personal thanks for their unremitting zeal in my behalf; and I hope that, by fidelity to the trust they have reposed in me, I shall retain, through my year of office, the confidence and kindness they have shown me.

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WEDNESDAY, DECEMBER 8, 1875.

SUMMARY.

THE Cabinet has not thought it necessary to summon Parliament before the customary period in order to discuss the Suez Canal transaction. Apparently, this decision is a wise one. Official despatches published in Paris place the matter in its right light. It appears that the French Ambassador, in an interview with Lord Derby on the 27th ult., was informed that it was only a few days previously the shares were in the market, and his lordship strongly advised the Khedive to keep them. But as financial difficulties interposed, and negotiation on the subject were still going on between some French capitalists and the Egyptian Government, the British Cabinet decided to buy the shares. Lord Derby told M. D'Harcourt:—

I can assure you that we have acted solely with the intention of preventing a larger foreign influence from preponderating in a matter so important to us. We have the greatest consideration for M. de Lesseps. We acknowledge that, instead of opposing him in his great work, we should have done better to associate ourselves with him. I deny, on behalf of my colleagues and myself, any intention of predominating in the deliberations of the company, or of abusing our recent acquisition to force its decisions. What we have done is purely defensive. I do not think, moreover, that the Government and English subjects are proprietors of the majority of shares. I said some time ago in the House of Lords that I would not oppose an arrangement which would place the Suez Canal under the management of an international syndicate. I will not propose this, but I will in no way withdraw my words.

This is a clear, candid, and satisfactory statement. We are now authoritatively assured that the transaction was not planned beforehand, but simply arose out of the exigencies of the moment. Explanations have been given to the various European Governments, and they are said to have been "entirely favourable and satisfactory" to the two Chancellors, who recently held a conference at Berlin, and we are informed that the policy of England in the matter is fully approved by the two Northern Powers. Of course some of the Russian papers wish to make capital out of the event by urging that it is in some sort a precedent for their Government, at the fitting moment, demanding that the Dardanelles Channel, now closed by treaty to ships of war, shall be opened. Such a claim, however, has no analogy whatever to the Suez Canal incident, and could not with decency be put forward on such grounds.

The Eastern Question in general is still the subject of negotiation. The plan matured by Count Andrassy, which not only contains definite reform proposals, but requires a guarantee for their execution, is now before the Government of St. Petersburg, and is said to have been accepted in principle by the Czar. It is stated that as soon as the scheme has been finally draughted and approved by the three Imperial Governments, it will be submitted by them to the other Great Powers with the invitation to join in its adoption. In Herzegovina the Turks have relieved some of the garrisons which were nearly on the point of capitulating to the insurgents; in Montenegro and Servia open sympathy with the insurgents is with difficulty restrained by the respective Governments; and at Constantinople the party opposed to concessions is gathering strength. The intelligent correspondent of the *Times* at Cetinje repeats in every letter his own and the general belief that there is no chance during the winter either of a pacific solution or of a warlike issue of the contest, and nothing is to be hoped from the schemes of well-meaning mediators. "The Eastern question," says the writer, "has been and is ripening beyond all control, and regardless of all calculation of European policy and diplomacy. Pan Slavism has gone and is going its own course—a blind but headlong instinct, as sure to carry everything before it as that patriotic longing of the Italians which laughed to scorn Metternich's dogma about 'geographical expressions,' and made Rouher's 'Never' a byword among men of sense." "The occupation of the European provinces of Turkey with a view to their pacification has," adds the correspondent, "become an absolute, urgent necessity."

The proceedings of the French National Assembly are almost devoid of importance, though the statement of the Duc Decazes on the Suez Canal transaction, which is to be made

to-morrow, will doubtless create some interest. The Assembly is about to perform the "happy despatch." Substantially, if not formally, it has accepted all the requisite formalities for that purpose. To-morrow the ballot for the seventy-five life senators to be chosen out of the Legislature will commence, and on the 20th the dissolution will take place. The Government have accepted the terms of the dissolution committee, which fix the election of the remaining 225 senators by the country for the 23rd of January, the election of deputies for the 13th of February, and the meeting of the two Chambers for the 8th of March. The Press Bill will, it is expected, be withdrawn, and the state of siege maintained. It seems that the Conservatives are now so confident of their position, that they propose to exclude almost entirely the Republican members of the Assembly from the Senate. The discouraging state of his party has induced M. Louis Blanc to come forward and recommend united action and a conciliatory attitude, so that by means of the general election they may be able to make the Republic "something more than a mere name." This is tardy but judicious advice from a too independent Republican.

Some of the pending elections are not without public interest. Mr. Arkwright having retired from Leominster, Captain Lennox has come forward in the Conservative interest, though a requisition to [Sir Hardinge Giffard, the new Solicitor-General, is being signed. Probably, however, there will be no contest, or a Liberal might slip in. At Horsham, the seat vacated by Sir J. Fitzgerald will be contested by Mr. Hurst, in the Liberal interest. In East Aberdeenshire a contest for the vacant seat is almost certain, but the opponent of General Gordon, the Conservative candidate, has not yet been decided upon. One of the Liberals, who has been invited by the tenant-farmers, is Mr. George Hope, formerly of Fentonbarns, who has issued a thorough-going address, in which he states that he has been an advanced Liberal since boyhood, and hopes ere long to see Mr. Gladstone again at the helm of affairs. He will endeavour to secure the abolition of hypothec, the reform of the Game Laws, compensation to farmers for unexhausted improvements, and the separation of Church and State. Mr. Hope's return would not only be a great triumph for the Liberal party, but a sign that the members of the Free Church are ready to enforce their new ecclesiastical views in the polling booth.

The bitter wintry weather; the colliery calamities on land and the loss of the ocean steamer Deutschland at sea; and the conclusion of the trial of the Wainwrights and their conviction, are domestic topics worthy of comment if space would allow. The Prince of Wales has been spending some time in Ceylon, enjoying the tropical scenery and novel spectacles of that beautiful island, and hunting the elephant. On his return from one of these excursions his carriage was overturned, but the Prince happily escaped with slight injury. The United States Congress is in session, and for the time being there is a Democratic majority. President Grant has delivered his Message, which is pacific in tone, and seems to have been penned under the hope that the writer may be called upon to remain in office for a third term.

THE CONSERVATIVE DEMONSTRATION AT MANCHESTER.

ON Monday night the Free Trade Hall at Manchester was densely packed by a Lancashire audience to receive from the members of that city an account of their Parliamentary conduct and experience during the last session. We doubt whether so crowded and enthusiastic an assembly would have been gathered together on the occasion, but for the rumour, freely propagated through Manchester and its environs, that the Chancellor of the Exchequer had signified his intention to be present, and his consent to take part in the proceedings. Her Majesty's Ministers will, no doubt, receive the congratulations of their friends, not in Lancashire only but throughout the country, on the spirit displayed by the meeting in response to the speeches addressed to it, more particularly to that of Sir Stafford H. Northcote, which, of course, was the characteristic speech of the night.

In view of the past, and, perhaps it should be admitted, in prospect of the more immediate future, a jubilant tone is what might fairly be expected from the prominent representatives of the Conservative party. There have been long intervals of time during which Liberal, not to say Radical, political opinions have pervaded the great mass of Manchester society. It is not often that the walls of the spacious edifice reared for

the promotion of free-trade principles have echoed the voices of what used to be called the Tory party, and the prospects of that party some few years ago when Mr. Disraeli gallantly visited the city for the purpose of rekindling the fire of hope in the breasts of his supporters were dull indeed, and were regarded even by themselves as all but desperate. Times are changed, and we are changed with them. The spirits of the Conservative leaders may be fairly exultant in comparing the circumstances and the conditions under which they now face a Manchester audience with those which oppressed them some few years ago. The change, however, is full of monition. From the summit of their pride, as was the case with their political opponents, it is far from impossible that their descent will be easy and swift. These are not days in which men can confidently look forward to a long continuance in the seat of political power. The mood of the country, far more than its mind, is subject to oscillation, and even those questions, which are from time to time eagerly taken up and energetically pushed forward, are more indebted for the position they occupy in public estimation to variations of popular temper, than to differences of popular judgment.

The Chancellor of the Exchequer appeared to feel something of this on Monday night last. His party sympathies have never been immoderately strong. He cares more for what is substantially right and true, than for the momentary triumph of those with whom he is accustomed to act. He is not a brilliant orator, but he usually speaks soberly and sensibly. He is not a statesman of striking capacity, but he commonly aims at ends sanctioned by unfaltering probity. His speech on Monday last, regarded as an exposition of the policy best suited to the British Empire, was one that intelligent men of all parties might read with pleasure. It certainly was curious to observe how Conservative maxims uttered by his responsible lips took the hue of what used to be regarded as Liberalism. At home, in the colonies, and in respect of our foreign relations, the objects to be kept in view, according to Sir Stafford Northcote's programme, were just those objects which well-educated patriotism, whether Liberal or Conservative, rejoices to set before itself. The principles of the domestic policy pursued by Her Majesty's Government, the Chancellor of the Exchequer tells us, have been twofold—"First, to maintain institutions and to improve them so as to adapt them to the circumstances of the time rather than to destroy them and to create new ones; and, in the second place, to educate and carry the people of this country as to what has to be done, with them and through them, rather than for them." Almost all statesmen of modern times might very sincerely make a similar profession. No one of them would prefer revolution to reform. None of them desires to destroy that which may be amended, and all political changes that can be brought about by the agency of the people who will be affected by them, are the more likely to be permanent than when accomplished by forces existing outside of themselves.

Sir Stafford Northcote made a few brief general observations intended to indicate the colonial policy of the existing Government. He frankly admitted that there is no large school among his opponents who teach that there is antagonism between the people of England and those of our colonies. But, on his own behalf, and on that of his colleagues and his party, he claims that "it is possible to maintain a unity in the great empire that shall be felt throughout the length and breadth of it; it is possible, and it is desirable, that we should maintain a community of feeling between England and her most distant colonies; it is possible and it is desirable that we should foster in the colonies that spirit which we know exists among them. The spirit which makes them proud to feel themselves Englishmen, makes them turn upon every occasion to the Crown, which is their monarchy as well as our monarchy." Well, all this is sensible enough in substance, and in expression is vague enough and tautological. But, probably, the preceding administration might have made precisely the same profession; and if this be Conservatism, we can recognise in it nothing very distinctive from the views held, or the practices resorted to, by those who rejoice to be designated Liberals.

Then, as to the foreign policy of Conservatives, there has been nothing in it which greatly differs from the foreign policy pursued by the Governments of this country for some years past, whoever may have been in office. It is one "entirely in accord," as the Chancellor says, "with the true genius of England; in accord with our desire to promote peace and civilisation throughout the world, to carry commerce and with commerce the blessings of peace and

friendship throughout the civilised globe. England's foreign policy is not a policy of aggrandisement; it is not a policy of meddling; and it is not a policy of selfishness. We pursue our own interests, and we are right to pursue them; but we pursue them, not with a view to injure others, but in a spirit which is calculated to promote the interests of other nations as well as our own." England, says Sir Stafford Northcote, must do nothing mean. At home or abroad, her policy must be noble and magnanimous. This, too, is well; but if it were not interpreted by the acts of Lord Derby, it would be extremely indefinite, and would certainly fail of pointing out even a shadow of difference between a Liberal and Conservative policy. Allusion was made to the purchase of the Suez Canal Shares, and also to the prospects of the financial year. Both subjects were handled in a spirit of hope tempered by caution, and, indeed, with exceptions too trivial for notice, the entire address, as we have already hinted, might be read with pleasure by every educated subject of the Queen, whether his political sentiments associated him with the party called Liberal, or with that denominated Conservative.

THE STATUE OF OLIVER CROMWELL.

THAT the first public statue of Cromwell should be erected in Manchester is highly creditable to the patriotism of the town, but scarcely so to the country at large. His was an imperial, not a provincial fame. And the fact that at the centre of England's historical memories, in public records and in monumental story, the two Charleses should be represented as reigning in unbroken succession, while the uncrowned king who intervened is ignored as a thing of nought, is at once a testimony to the power of cant, and a disgrace to our common sense and right feeling. Even yet we talk with hollow sentimentalism of the "Great Rebellion" and of the "royal martyr." Even yet we shrink from intruding into the procession of royal nobodies the

One still strong man in a blatant land,
Who could rule, and dared not lie.

All honour to Manchester that she has ventured to put truth into stone. For in spite of all our affected courtliness, the true feeling of the nation's heart is this—that out of all the gilded roll of the sovereigns only Alfred deserves to stand on the same pedestal with Cromwell, and perhaps Canute, Edward I., Elizabeth, and William III., to adorn the four corners of its base. And yet there have not been wanting sneers at the Manchester ceremonial. Notably the *Standard* thinks it a very incongruous thing that the birthplace of the policy of free-trade and peace should demand a statue of the great Puritan warrior. But Cromwell was something more than a warrior; and it is hardly going too far to say that had he not conquered and ruled, the Manchester of to-day would have been impossible. For trade does not flourish under despotism. A uniform current has ever drawn the fleets of commerce into the ports of freedom. Its highest developments indeed have always been found associated with municipal self-government. Tyre, Carthage, Athens, Syracuse, the Italian and the Lowland cities, as well as Hamburg, Lübeck, and Bremen, all testify to this. But Stafford's policy of "Thorough"—never abandoned by his master, even when the minion was basely sacrificed—would have brought England under a rigid and soulless despotism, beneath whose iron grip all municipal institutions must have faded and perished.

Nevertheless, sneers like those of the *Standard* reveal a vein of flunkeyism from which the English character is never wholly free, and which becomes peculiarly manifest in times of Conservative reaction. Mr. Wills' so-called historical play of *Charles I.*, and the still worse travesty of history recently put upon the stage under the name of *Buckingham*, indicate the same thing. Poetic licence may indeed cover a multitude of sins. But it can hardly be held to justify a repetition of oft refuted slanders on the character of a great man, nor a childish perversely denial of his universally acknowledged achievements. The mean, selfish, and mercenary schemer who caricatures Cromwell in Mr. Wills' *Charles I.*, would have been swept away by the whirlwinds of the time in which the real hero lived. And if it had been, as Mr. Wills represents, Fairfax, and not the genius of Cromwell which created the invincible army of the "new model," it is strange indeed that the name of the latter became a sound of such portentous terror and passionate hate to the Royalist faction. It is little indeed that an ill-constructed play can do to damage a great reputation. But there is a liasing class of gilded youth whose demoralisation is not a little

assisted by such distortions of history. And if, as the Bishop of Manchester desires, the stage is ever to be redeemed from the disrepute into which it has fallen, it must cease to mistake for public opinion the babble of Dundrearies who lisp and drawl about "those hawwid Wadicals." Still it is undeniable that even beyond the circle of languid theatre loungers, the feelings to which Mr. Wills' plays appeal are more or less cherished by many whose opinions, on the whole, go with popular rights and progress. It is an old experience that sentiment misleads the sympathies even in defiance of reason. In reading the story of the French Revolution, the pretty family life of poor Louis XVI. almost hardens our hearts against the frightful sufferings of a starving and frantic people. And in studying the American War of Independence it is impossible for an Englishman, unless he is very philosophical indeed, to refrain from desiring the success of the troops whom he identifies with the glory of his own nation. It may be worth while, then, to ask what is the glamour that weaves such a tearful mist before the eyes of many intelligent people as they read of England's death-wrestle with kingly autocracy—a mist which dissolves away stern facts and seduces the judgment.

We believe that the old notion of Divine right has somehow managed to survive both "the Great Rebellion" and the Revolution. Argue as we will, and analyse as we may, there still lurks in some old lumber-closet of the mind a faint reminiscence of the ancient idolatry which worshipped the King's Majesty as a veritable viceroy of Divine rule. It is of course admitted that gross tyranny might in extreme cases justify resistance. But this resistance ought to be regarded as the very last resort, not merely because it is necessarily dangerous both to the individual and to the commonwealth, but rather because some "Divinity doth hedge a King," because it is his original province to command, and the people's to obey. Still further, any personal violence to a King is viewed with horror, not because it was unjust or inexpedient as between man and man, nor even merely because it might amount to murder, but because it is akin to sacrilege. Crime may always justify the execution in course of law of anyone who has proved himself a nuisance irreconcilable with the peace and welfare of society. But a king is supposed to have been always and necessarily beyond the reach of such considerations, enthroned behind the source of law, and "at the back of the north wind" of penalties. Such, we believe, to be the vague ideas which generate the sentimental halo round the memory of the "Martyr King," and which by contrast blacken the character of the great Oliver. Everything might be forgiven him, even the massacre at Drogheda; but the one damning signature to the warrant for the nameless deed at Whitehall remains unparadonable.

Now, putting on one side for a moment the execution of the King, which if to be reprobated must be condemned on other grounds than sacrilege, we say that these vague notions about the divine right of kings are incongruous with the fundamental grounds of mutual responsibility between man and man. But that is little. Sentiment cares nothing for such considerations. More to the purpose, perhaps, is the indisputable fact that such notions are contrary to all the traditions of English history. In the cases of John, of Edward II., and of Richard II., the Great Council of the Nation solemnly affirmed its immemorial right to deprive and depose the king for misgovernment and encroachments on the rights of the subject. And this claim rested on the originally elective character of the monarchy. Convenience led to hereditary succession; but it did not and could not do away with the right of the original electors to do themselves justice by deposing a crowned wrong doer. The ambition of the Tudors and the Stuarts introduced claims of prerogative unknown to antiquity. And when Charles pushed them beyond endurance, the Parliament exercised no new power in discrowning him, but one which had been asserted at least three times previously. No doubt beheading was a stronger measure than discrowning. But in earlier days they had managed these things differently. Strangling, poisoning, or braining in prison would have been the resource then. The judges of Charles I. were not assassins in the dark. They held that a deliberate, obstinate, and unpardonable treason had been committed against the nation. And were they not right? Whether they should have exercised the prerogative of mercy is another question, which even the lapse of two centuries and a quarter scarcely enables us to answer dispassionately.

FOREIGN MISCELLANY.

Naples was visited by a shock of earthquake on Sunday.

It is stated from Vienna that negotiations are going on in Belgrade for the formation of a new Cabinet under Philip Cristics.

The Russian Senate has granted to women the right of becoming barristers-at-law, after due examination.

The American Congress met on Saturday. Mr. Michael C. Kerr, of Indiana (Democrat), was elected Speaker after an exciting contest.

It is announced in a telegram from Constantinople that Mustapha Fazil Pasha, brother of the Khedive, died on the 2nd inst.

A despatch from Palermo states that the brigand Lovarco, for whose capture (dead or alive) a reward of 6,000 lire had been offered, has been found killed in the territory of Montemaggiore.

RUSSIA IN CENTRAL ASIA.—General Kaufmann has reported to St. Petersburg that unless he received 50,000 men, and double the artillery required for that number of troops, he could not think of sending help to the garrison now imperilled in Khokand. The available troops are just sufficient for the protection of the frontier against invasion.

M. Paul de Cassagnac and M. Piels, of the *Pays*, and M. Tarbe, of the *Gaulois*, will not be tried till the 13th of the month. The *Pays* will be defended by MM. Grandperret and Lachaud.

The death is announced from Paris of Mdle. Dejazet, who was, it is said, the oldest actress in the world. She was born in 1798, appeared on the stage when she was five years old, and played before the Allied Sovereigns in Paris in 1815. In March, 1869, she was allowed a pension of 2,000f. from the Emperor Napoleon's household.

ESCAPE OF WILLIAM TWEED.—According to a New York telegram William M. Tweed, having been allowed to visit his family, succeeded in eluding the vigilance of the Sheriff's officers, and effected his escape. There is at present no trace of his whereabouts. His escape has caused much excitement.

GENERAL GRANT AND THE THIRD TERM.—A New York telegram in the *Daily News* says that at a joint meeting of several Methodist societies in Boston on Friday, including two hundred ministers, Bishop Haven proposed the renomination of President Grant as a measure of safety for the Republic. His remarks were approved unanimously.

THE CARLIST WAR.—Military movements in Guipuzcoa are reported to be completely paralysed by the snow, but the bombardment of Guetaria has been resumed, and succour has been sent to the garrison. The cannonade against Hernani also continues. Very severe weather is reported to be prevailing in the North of Spain. A Royalist colonel, it is said, has been frozen to death.

CANADIAN LOYALTY.—In answering the toast of "Her Majesty's Ministers," at the St. Andrew's banquet, given at Ottawa on Wednesday, Mr. Mackenzie spoke very pointedly of the feeling of loyalty towards Great Britain which prevailed in Canada. "No one occupying an important position," he said, "dare advocate the severance of Canada from the Empire."

FEDERATION AT THE CAPE.—The Legislative Council of the Cape Colony, on Monday, the 12th, passed a resolution by nine to six, that the governor's speech was unsatisfactory, and that a conference was desirable at which the Council should be represented. In the Assembly the question of the conference was under discussion, and it was expected that the debate would be long.

THE BEECHER CASE.—Plymouth Church, at New York, has agreed to the proposal of Mrs. Moulton for a Council of the Congregational Churches to review its action in her case and the sufficiency of her reasons for absenting herself from its ministrations. The papers generally predict a renewal of the Beecher investigation, but the issues to be submitted to the council are so framed that this will not necessarily follow.

PRINCE BISMARCK AND THE PENAL CODE.—In the German Parliament on Thursday, during the debate on the Penal Code, Prince Bismarck said that if a paragraph directed against such offences as that of Count Arnim were rejected, he could no longer be responsible for the conduct of Foreign Affairs. Our Berlin correspondent telegraphs that this declaration produced a great sensation in the House. The prince, in the course of his speech, made, for the first time in public, several pointed allusions to the Arnim case.

THE OUTBREAK IN THE STRAITS SETTLEMENTS.—It is reported that strong stockades are being formed by Rajah Lela higher up the river, and that he and his people are determined to yield only at the last extremity. According to a later telegram, General Colborne, with the troops from Hongkong, has arrived at Perak. The Government of the Straits Settlements has issued a pacific proclamation. Hostilities are suspended pending the chiefs' answer and the arrival of reinforcements from India.

EGYPT AND ABYSSINIA.—The Commander-in-Chief of the Egyptian Army left on Sunday to assume command of the expeditionary forces in Abyssinia. It is stated in a telegram from Alexandria that Egypt has no intention of annexing Abyssinia or any of its provinces. For the last five years the Abyssinians have made constant incursions across the frontier, and the object of the Egyptian Government is to compel King John to put a stop to these depredations. Should he con-

sent to do so, the Egyptian troops are not to enter Abyssinia.

THE TIBER.—We learn from Rome that the heaviest flood of the Tiber since 1870 occurred on Friday and on Saturday. Vigorous precautions were at once taken by the authorities to protect the threatened districts. On Saturday afternoon Garibaldi ascended Monte Mario to witness the inundation. The waters have since subsided. Meanwhile, of four projects, including Garibaldi's, for the improvement of the Tiber, submitted to the Council of Public Works, not one has been adopted, but the Council itself has proposed a fifth, which will be definitively carried out, at an estimated cost of ten millions.

THE EX-DUKE OF MODENA.—The *Vaterland* of Vienna (an Ultramontane paper) states that the Duke of Modena has bequeathed 1,000,000 florins to his godson, Archduke Francis Ferdinand, nephew of the Emperor of Austria, on condition of his taking the name of Este; 500,000f. to his widow besides her dowry; 625,000f. Renten to the Comte de Chambord; 625,000f. Renten to the Archduchess Maria Beatrice, and 2,500,000f. Renten each to her sons Don Carlos and Don Alphonso. The latter will also have the Castle of Wildenwarth, in Bavaria. All these legacies are conditional on 3 per cent. of the income being yearly paid to the Pope as long as the tribulations of the Holy See continue.

Miscellaneous.

WINES AND SPIRITS.—Mr. M'Laren, M.P., has obtained a return containing an analysis of a former return, giving the net receipts from spirits and other sources of revenue. It appears that in the year ended the 31st of March the duty on spirits produced 20,576,812f. in the United Kingdom—in England 13,206,641f., in Scotland 4,041,419f., and in Ireland 3,328,752f. The wine duty in the year ended the 31st of March last was 1,709,855f.,—in England 1,429,134f., in Scotland 113,858f., and in Ireland 168,847f.

THE TRIAL OF THE WAINWRIGHTS.—In the trial of the brothers Wainwright the Lord Chief Justice on Wednesday summed up the evidence in an address which occupied nearly five hours. The jury had (he said) to consider whether the body was that of Harriet Lane; if it was, Harriet Lane was killed by the hand of an assassin; and they must say if they had any honest, reasonable doubt that she fell by the hand of Henry Wainwright. The jury, after a deliberation of 53min., found the elder prisoner guilty of wilful murder, and that Thomas Wainwright was an accessory to the crime after the fact. Henry Wainwright then declared that he was not the murderer, that he never in his life fired a pistol, that he did not bury the remains, nor did he exhume or mutilate them. The Lord Chief Justice sentenced him to death without hope of mercy; the punishment of the younger brother being seven years' penal servitude. His lordship ordered a reward of 30f. to be given to the witness Stokes. The execution is fixed for the 21st.

MINISTERIAL APPOINTMENTS.—Mr. Disraeli is still providing for those of his followers who felt aggrieved at being neglected on the formation of the Ministry. Sir Seymour Fitzgerald, who was disappointed of his former post as Under Foreign Secretary, has now been appointed Chief Charity Commissioner, [although even his flatterers, if he has any, must smile at his qualifications for such a position. The place, however, is worth 2,000f. a year for life, and Sir Seymour is doubtless satisfied. —In the same way, Lord Hampton, who has, in his day, had the control of both the army and the navy, has been appointed First Commissioner of the Civil Service Commission—a department about which he knows nothing, and at his age (seventy-six) can hardly learn much. But the salary is 1,500f. a year, while the place is independent of any change in the Ministry; and if the veteran peer is unable through age to discharge his duties, he can always throw his work on his assistants and secretaries. So what reason has the country to grumble and talk about jobbery?—*Bristol Mercury*.

TERRIBLE COLLIERY EXPLOSIONS.—A disastrous and fatal explosion of firedamp took place on Saturday morning at the new Tredgar Colliery in the Rhymney Valley, and twenty-one lives were unfortunately lost. A few hours previously a shocking accident occurred at the Alexandra pit, belonging to the Wigan Coal and Iron Company (Limited). A party of several men were descending a shaft for the purpose of completing some works below, when by some means the cage in which they were going down caught an ascending cage midway in the pit, and the whole of the men were precipitated to the bottom and killed instantaneously. We are sorry to have to record a far more disastrous calamity. The Nwaith Main Colliery, about four miles from Barnsley, belonging to Messrs. Mitchell and Co., is one of the largest in the South Yorkshire district. It is joined by underground communication with Edmund's Main, where twelve years ago, over 300 lives were lost. The pits extended for many miles, and were entirely worked with safety lamps under rigid discipline. At six o'clock on Monday morning over 300 men and boys descended to commence duty, and all seems to have gone well until about half-past nine o'clock, when a terrific explosion occurred, which it is to be feared has occasioned the loss of 100 lives. About the same time a terrible explosion took place at Messrs. Booker's Colliery, near Bentyreh, Glamorganshire, and the result of this was the loss of twelve lives.

Literature.

"THRIFT."

Mr. Smiles has done something in the concluding pages of this volume to give us the supplement which many people have thought was lacking to his teaching. They are full of the highest thought, replete with generous sentiment, based on the true conception of man as a being who only begins his life here below. Not that Mr. Smiles seeks to set down everything in the strictest formal style, or to prepare us very gradually for the points to which he thus finally carries us. He sets out very much in his old manner, telling us what "thrift" truly is, what waste is, what a false idea lies under the word "luck"; and what a wrong notion it is that the rich must necessarily be happy, and that the poor and the working orders must be the reverse. He shows how industry, regular life, regard for others, based on a strict conception of personal duty, insures self-respect in any lot, and may brighten and elevate a man's life in the humblest circumstances. He gives us good examples of thrift, exhibits the true principles of co-operation, discusses insurance, savings-banks, marriage, the power of little things, the evils of borrowing, the wrongs wrought by thoughtless charity-giving, and a hundred cognate matters. There is an anecdote or an instance on every page; and one or two of the little biographies which come in with the utmost naturalness are simply masterly—condensed and polished to a clearness of steel. Especially would we speak of the little sketches of Sir Titus Salt, the Crossleys, and Mr. Baxendale, who is the real founder of the great business of Pickford and Co. We particularly like the wise and large-hearted way in which Mr. Smiles treats amusements, showing as much concern to infuse right understanding of the relieving elements of life as of its purely practical and positive ones. The book in several ways supplements the former ones; and it is in one respect at least superior to them. The style is easy, clear, polished, and forcible—a matter which we have the more pleasure in noting, since Mr. Smiles touchingly tells us in his Preface that a portion of it has been written since he had an attack of paralysis, which delayed for a time the completion and publication of the volume. There can be no doubt that Mr. Smiles's instances will probably be more read and remembered than his statements of principles; for in this, as in other relations it is profoundly true, that—

Though truth in closest words may fail,
The truth embodied in a tale
Shall enter in at lowly doors—

so that we may perhaps be excused giving a good share of what space we can allow for extracts from this side of the book. This is a very striking one:—

A story is told of a poor soldier having one day called at the shop of a hairdresser, who was busy with his customers, and asked relief—stating that he had stayed beyond his leave of absence, and unless he could get a lift on the coach, fatigue and severe punishment awaited him. The hairdresser listened to his story respectfully, and gave him a guinea. "God bless you, sir," exclaimed the soldier, astonished at the amount, "how can I repay you? I have nothing in the world but this,"—pulling out a dirty piece of paper from his pocket—"it is a recipe for making blacking; it is the best that ever was seen; many a half-guinea I have had for it from the officers, and many bottles I have sold; may you be able to get something for it to repay you for your kindness to a poor soldier." Oddly enough, that dirty piece of paper proved worth half-a-million of money to the hairdresser. It was no less than the recipe for the famous Day and Martin's blacking—the hairdresser being the late wealthy Mr. Day, whose manufactory is one of the notabilities of the metropolis.

This is another very good one:—

Sheridan was the hero of debt. He lived on it. Though he received large sums of money in one way or another, no one knew what became of it, for he paid nobody. It seemed to melt away in his hands, like snow in summer. He spent his first wife's fortune of 1,600*l.* in a six weeks' jaunt to Bath. Necessity drove him to literature, and perhaps to the stimulus of poverty we owe the *Rivals* and the dramas which succeeded it. With his second wife he obtained a fortune of 5,000*l.*, and, with 15,000*l.* which he realised by Drury-lane shares, he bought an estate in Surrey, from which he was driven by debt duns. The remainder of his life was a series of shifts, sometimes brilliant but oftener degrading, to raise money and evade creditors. Taylor, of the Opera House, used to say that if he took off his hat to Sheridan in the street it would cost him fifty pounds; but if he stopped to speak to him, it would cost a hundred.

From the following, temperance reformers and some other reformers might well take a hint:—

Temperance reformers have not sufficiently considered how much the drinking habits of the country are the consequences of gross tastes, and of the too limited opportunities which exist in this country for obtaining

access to amusements of an innocent and improving tendency. The workman's tastes have been allowed to remain uncultivated; present wants engross his thoughts; the gratification of his appetites is the highest pleasure; and when he relaxes, it is to indulge immoderately in beer or whisky. The Germans were at one time the drunkenest of nations; they are now amongst the soberest. "As drunk as a German boor," was a common proverb. How have they been weaned from drink? Principally by education and music. Music has a most humanising effect. The cultivation of the art has a most favourable influence upon public morals. It furnishes a source of pleasure in every family. It gives home a new attraction. It makes social intercourse more cheerful. Father Mathew followed up his temperance movement by a singing movement. He promoted the establishment of musical clubs all over Ireland, for he felt that, as he had taken the people's whisky from them, he must give them some wholesome stimulus in its stead. He gave them music. Singing-classes were established, to refine the taste, soften the manners, and humanise the mass of the Irish people. But we fear that the example set by Father Mathew has already been forgotten.

And this is almost as shrewd and valuable, suggesting a reformation very much needed:—

Professor Newman's advice is worthy of being followed. "Heartily do I wish," he says, "that shop debts were pronounced after a certain day irrecoverable at law. The effect would be that no one would be able to ask credit at a shop except where he was well known, and for trifling sums. All prices would sink to the scale of cash prices. The dishonourable system of fashionable creditors, who always pay too late if at all, and cast their deficiencies on other customers in the form of increased charges, would be at once annihilated. Shopkeepers would be rid of a great deal of care, which ruins the happiness of thousands.

The remarks of Mr. Smiles about the influence of healthy homes and related topics are equally suggestive. Sometimes in logic he is not so consistent—as when, after having dwelt on the gigantic difficulties of self-denial in certain directions, he says that it is after all a matter which the exercise of simple common sense ensures. But we must end by recommending to our readers a most delightful and most skilful book, which we hope may do something to further the reforms which the author has so deeply at heart.

"POETS AND NOVELISTS."

Mr. Barnett Smith does not exhibit the subtlety of Mr. R. H. Hutton, nor the force of Mr. Leslie Stephen, but he has a patient way of, to a great extent, insinuating himself into the spirit of the author he has in hand, and a certain graceful style of writing which might be better still if he yielded rather less to the use of metaphor. He leaves no stone unturned to find traces of his subjects in out-of-the-way tracks, and occasionally he has his reward. He is happy too sometimes in his infusion of little biographic touches, which, when well set, always impart freshness and interest. The best essays, we think, are those on Shelley and Thomas Love Peacock, although we can hardly endorse his claim to making a discovery of the latter. Where much subtlety has been at work in the production of the poems or novels dealt with, we think Mr. Barnett Smith is not so successful. Mrs. Browning does not seem to us, to use an expressive figure, to have been thoroughly focussed in his mind, and certainly Nathaniel Hawthorne is hardly reduced to conclusive unity in Mr. Barnett Smith's essay, in spite of a certain appearance of superficial completeness. When we noticed the essay on its first appearance in the *New Quarterly Magazine*, we said that, "though interesting, it is inferior to Mr. Page's remarkable essay; to which the reader may turn with profit, after a careful perusal of Mr. Smith's. To designate Zenobia, in the 'Blithedale Romance,' 'a magnificent creature,' does not seem somehow to suggest a true insight into her nature; and certainly the introduction of the anecdote from Trelawney about Byron's deformity having suggested the idea of the Marble Faun is only disturbing, though the original author of it, as we are fully aware, is Moncure Conway, in his sketch prefixed to Mr. Hotten's edition of one series of 'Note Books.' And when Mr. Smith speaks of Pawzie 'being surcharged with gloom,' we confess ourselves at some loss to follow him. He strikes us as having been more successful in presenting us with the characteristic elements in Thackeray's spirit and methods, though one or two very important elements are left out of account—one of which was suggested, and no more than suggested, by Mr. James Hannay in one of his very piquant and appreciative articles. There are some incisive bits of criticism in the essay on the 'Brontës,' and Henry Fielding is very intelligently handled. Robert Buchanan seems to have been rather close on the mental retina of the author at the moment of writing, but his perceptions are mainly right, and in the course of the chapter he says some most true and discerning things. 'The art which de-

lineates the career of a poor ooster girl may be as fine and correct as that which conceives a Hamlet; false art lies not in the subject, so much as in the manner of treatment. Essential service is rendered to humanity when any life is so presented to it, as to beget sympathy for the object. . . . In such a way as was never before accomplished, we believe, Mr. Buchanan has, in his 'London Lyrics,' come between society and the degraded beings who have been the objects of its contempt and disgust, and has acted as an interpreter." This, we take it, is well put. In a little note at p. 361, Mr. Roden Noel and Mr. Leicester Warren are very aptly set in their true places. But we cannot understand why Mr. Barnett Smith is so chary of yielding his full meed of praise to Mr. Austin Dobson in his essay on 'English Fugitive Poets.' Mr. Dobson has in not a few instances, in our idea, surpassed Mr. Locker in airy fragrant of finish, shunning the daintiest of wit, and has in the very same pieces shown a capacity to rise, without sense of disharmony, to a sincere and impassioned seriousness. Take this, for example, from 'Incognita'—

Till at last in her corner, peeping
From a nest of rugs and furs,
With the white, shut eyelids sleeping
On those dangerous looks of hers,
She seemed like a snowdrop breaking,
Not wholly alive nor dead,
But with one blind impulse making
To the sounds of the spring overhead.

We are, we confess, the more astonished at Mr. Smith's deliverance, inasmuch as he recognises so truly, and rates so highly an analogous power in Lovelace. We agree with Mr. Smith that Mr. Dobson may make a name in more serious verse, but we are doubtful about the propriety of so absolutely suggesting this as his *métier* after his having produced at least three lighter pieces of the first order, in which "Horatius Flaccus, B.C. 8," quoted by Mr. Smith, is not included.

CHRISTMAS BOOKS.

IV.

We believe that we cannot be far wrong in ranking 'The Poets and the Poetry of Scotland' (1) among Christmas books, for it is elegantly printed, tastefully bound, and furnished with many well-executed steel portraits. It has the advantage over many proper Christmas books, inasmuch as, while it is richly interesting and beautiful in externals, it embodies a vast amount of research and study. It really fulfils the promise it makes, and gives "a comprehensive view of Scottish poetry, from the earliest to the present time, in a condensed and easily accessible form." And the field opened up is right well worth traversing, as may now be done easily. Who, even amongst those well read in poetry, remembers aught that is characteristic of rich, quaint Robert Henryson, of William Dunbar, of Gavin Douglas; not to speak of better remembered names—John Barbour, James the First, Sir David Lyndsay, George Buchanan, Sir Robert Ayton, and the rest. Of these admirable specimens are given, together with short, judicious, well-condensed memoirs, in which we see not a little tact of treatment. Then, coming down later, we have Lady Grizel Baillie, Lady Wardlaw, Allan Ramsay, James Thomson, Mrs. Cockburn, Dr. Blacklock, and James Beattie, amongst others; but the special value of the work lies less in these than in introducing us to a crowd of minor singers, who have left strains of rare beauty behind them. We are glad to see that 'The Ode for the Cuckoo' is yielded to poor Michael Bruce, and the reasons for it duly given in the memoir. The editor might have referred to some strong points of internal evidence in the *British Quarterly Review* for April, 1875. Altogether, the book seems so well and solidly done that, if we are not much mistaken, it will make a place for itself, and bring to many a new source of pure and elevating enjoyment.

We are glad to see a third edition of that instructive and truly popular book, 'The Universe,' by Dr. Pouchet (2). The illustrations are very clear and masterly; the style is bright and lively; and we are sure that no one who wishes at once an instructive and a beautiful gift-book can be wrong

(1) *The Poets and Poetry of Scotland, from the Earliest to the Present Time.* Comprising characteristic Selections from the works of the more noteworthy Scottish Poets, with Biographical and Critical Notices. By JAMES GRANT WILSON. Illustrated with Portraits, engraved on steel. Period—From Thomas the Rhymer to Richard Gall. 1219—1776. (Blackie and Son.)

(2) *The Universe: or the Infinitely Great and the Infinitely Little.* By F. A. POUCHET, M.D., Corresponding Member of the Institute of France, &c. Third edition. The translation revised. Illustrated by 279 engravings in wood. (Blackie and Son.)

* *Thrift.* By SAMUEL SMILES, Author of "Character," "Self Help," &c. (John Murray.)

* *Poets and Novelists. A Series of Literary Studies.* By GEORGE BARNETT SMITH. (Smith, Elder, and Co.)

in procuring this. We should not omit to add that the coloured frontispiece—representing humming birds among tropical flowers—seems to us to be very masterly in every detail.

Who ever tires reading about the wonderful sagacity, the intelligence, the strange far-reaching instincts of animals? The mystery of their existence has exercised and puzzled the greatest intellects this earth has seen. We cannot compass it in any way; but anything that enforces the law of kindness towards them and tends to generate a true interest in them, is in a double sense a suitable book for a Christmas present to younger folks. One of the best books in this category we have seen this year, is "Half Hours with the Animals" (3), a collection of the most telling anecdotes illustrating the life and character of the lower creation. The arrangement adopted is very good, many of the anecdotes seem new to us, the style simple and nervous, and the illustrations for the most part excellent—especially so are the frontispiece and the out of the fox and rabbit facing page 148.

"Half Hours in the Wide West" is the second of a series called the Half-hour Library (4), and may not unfitly be bracketed with the former, inasmuch as it does much to make the reader familiar with the animals of the wide west, and is penetrated by a true feeling of humanity. It is very readable and instructive, one of the cheapest books we have seen for a long time. It is luxuriously illustrated and well executed.

It is turning into a very different field to speak of Thomas Hood's poems (5). But this second series is so admirable in respect of arrangement, the contents are so varied—ranging from the serious, Keats-like classicality of the ode "To the Moon," and the moral quaintness of the "Workhouse Clock," to the facetious readiness and apt fun of "An Open Question," the "Lament for the Decline of Chivalry," and the "Forlorn Shepherd's Complaint." Here is store of refreshment for all readers, which we most heartily commend to their attention. Hood was a persistent punster, but, at the same time, a humourist, and he will be almost as welcome now, as when he first thrilled the public to laughter and to tears. The illustrations—as from the pencil of Gustave Doré, they could not help being—are quaint, strong, and expressive; and Mr. Rossetti's preface is all such a preface should be.

Little Rosy's Pets (6) is quaint and simple, and being specially designed for children of a smaller growth, is printed in fine large clear type. The story moves on pleasantly without break, and is full of genuinely childlike touches. The silhouette illustrations are most characteristic and effective. We cannot imagine the child—boy or girl—who would not be delighted and amused with this pretty book.

The two square and handsomely-bound volumes from our old friend "Aunt Louisa" (7) are suited for younger children. The first comprises four stories, if so they may be called, in lively verse—such as "Tabby's Tea-Fight," and "Rover's Dinner Party"—the full-page illustrations, which are printed in gorgeous colours, being very taking. The second refers to household animals—twenty-four in number—of whose qualities and habits we have a brief sketch, and each of whom has, so to speak, sat to the artist, who portrays these pets in colours. Both volumes will, we doubt not, be in great request this Christmas.

Mr. Kingston enters upon a new sphere in telling in the briefest fashion the story of English sovereigns (8), which is done in some 350 pages of large type. There is a full-page likeness of each; the best being, as is natural, that of Queen Victoria, whom we have portrayed when she ascended the throne, and (as a frontispiece) from a recent photograph. Much information, impartially given, is packed into a small compass. The publishers have done their part by printing on sumptuous paper, providing a handsome cover, and thus giving the

(3) *Half Hours with the Animals: Narratives Exhibiting Thought, Sympathy, and Affection in the Brute Creation.* With thirty-two illustrations. (Seeley and Jackson.)

(4) *Half Hours in the Wide West, Over Mountains, Rivers, and Prairies.* With numerous illustrations. (Daldy, Isbister, and Co.)

(5) *The Poetical Works of Thomas Hood.* Edited, with a Critical Memoir, by W. M. Rossetti. Illustrated by GUSTAVE DORÉ and ALFRED THOMPSON. Second Series. (E. Moxon, Son, and Co.)

(6) *Little Rosy's Pets.* By the Author of "Little Rosy's Travels," &c. &c. With sixteen illustrations. (Seeley, Jackson, and Halliday.)

(7) *Aunt Louisa's Welcome Gift. Aunt Louisa's Home Favourites.* (F. Warne and Co.)

(8) *Half-Hours with the Kings and Queens of England.* By W. H. G. KINGSTON. (London: S. W. Partridge and Co.)

volume a good position among the books of the season.

The same firm bring out in the same attractive guise a somewhat smaller book for the younger folk (9). Opposite each page illustration is a page of explanation, part in prose and part in verse. The subjects—wholly of a domestic character—are too varied to be described. But they will interest young children; and, as to the engravings, they are almost too good for the purpose, some being, in their way, quite artistic gems. "My Darling's Album" has been got up by some one who well understands juvenile tastes, and it will be a very choice Christmas present.

The "Land of the Lion" (10) gives a short account of the habits and instincts of the wilder animals of Africa, of the ways in which they are hunted and trapped, and a selection of racy anecdotes from the reports of recent travellers. The writer has produced a very interesting book, and the publishers have brought it out with great taste and in an elegant binding. The engravings are of a superior order, some of them exhibiting a great deal of original power.

Messrs. Seeley have also brought out in a same elegant style "Stories from China" (11), by a practised writer, who, under the guise of conversations between a lady and daughters at various working parties, supplies a fund of information as to the habits, customs, and institutions of the teeming population of the Celestial Empire. "Stories from the South Seas" (12) is a companion volume to the above, of the same size, form, and binding. The more general information is interspersed with occasional references to mission work in Tahiti, New Zealand, the Fiji Islands, and even in Madagascar. In respect to Fiji there might have been some allusion—if only a line—to the late disastrous epidemic of measles. Both these books are, however, informing, pervaded by an excellent spirit, and nicely got up.

(13) This cheap and elegant volume; derived from French and English sources, gossips discursively about the great phenomena of the Ice-world—the glacier and its river-like motion, the iceberg, and the icefield, avalanches of ice and deluges of snow, with copious anecdotes and illustrations with a view to enlist the interest of the youthful reader in studies of this character. In its pages are compressed a mass of facts described in an attractive style, with due regard to scientific accuracy, and with a statement of the results of modern research on the subject discussed. There are copious illustrations. It is a book that boys will be sure to read with avidity.

CHRISTMAS NUMBERS.

"Streaked with Gold," is the Christmas number of the *Gentleman's Magazine*, and is certainly strong. Mr. Francillon, who we understand is the author, has here exhibited to the full the faculty of uniting the fantastic with the real. We are gently hurried on from one surprise to another, always wondering what will come next; our interest in the odd proverb-quoting, yet mysterious and truly sensible individual, who calls himself Pedlar Solomon, deepening with every page. The machinery adopted to bring the writer into possession of Pedlar Solomon's secret is one of the most improbable; yet we read on from chapter to chapter fascinated. Many seemingly-distant threads are taken up and spun out into diverse relations before they are brought together. The reader, who is curious to find all that out, must go to the number itself, which we are sure he will not lay down until he has reached the last page. The editor has shown no little skill in inserting the poem, "The Changeling," so weird and musical, so mystical and yet so true, to many a life's history of inheritance, possession, and doom-hauntedness, in the middle of the story. It has no real connection with it, yet it is far from being out of keeping with the rest. It is full of fancy, thought, and a kind of weird power, which disturbs and then lulls to rest again by its sweet fragrances of language. It is worth the price of the number.

(9) *My Darling's Album.* With 180 illustrations by first-rate artists. (Partridge.)

(10) *The Land of the Lion: or Adventures among the Wild Animals of Africa.* With thirty-two illustrations. (Seeleys.)

(11) *Stories from China.* By the Author of "The Story of a Summer Day," "Traveller's Tales," &c. With twenty-five illustrations. (Seeley.)

(12) *Stories from the South Seas.* By the Author of "Under the Lime Trees," &c. With twenty illustrations. (Seeleys.)

(13) *Wonders of the Physical World. The Glacier, the Iceberg, the Icefield, and the Avalanche.* (Nelson and Sons.)

"An Island Pearl," by Mr. Farjeon, forms the Christmas number of *Tinsley's*. It is marked by all that writer's merits. Pure and beautiful fancy, powerful situations, improbable incidents, and sentiment at once tender and manly. The whole story is founded on a misunderstanding, which one minute's reflection would have led either of the actors to see was a misunderstanding; but, then, in that case we should not have had this delightfully pure and beautiful story. The picture of the desolate island and of Beecroft's return are very touching—masterly, indeed, in their simple pathos.

Good Cheer consists of only two stories. "Godwyn" sets out as a matter-of-fact chronicle, but soon passes into romance, sentiment, and disappointed passion. It is skilfully constructed, and has some bits of exquisite character-painting, as of the lady—the wife of the cousin of the heroine—who lies on the sofa, and finds an escape from the troubles of house-keeping in an assumed valetudinarianism, which draws the interest of strangers to her readily. There is now and then a strong touch of realism introduced amongst the fancifulness and sentiment, deepening their effect. The description of the heroine led by the deaf and dumb girl to the wretched place where her erewhile patroness and companion lay is very strongly done, and has been as strongly illustrated by Mr. John Lawson. The other story has markedly good points, and deals with the Franco-German war. Both end happily; but the denouement of "Godwyn" is skilful and quite unexpected.

The best thing in "Paths of Peace"—the Christmas number of the *Sunday Magazine*—is "Joe Newman's Charge"—which is clearly from the pen of "The Riverside Visitor." It is written with great force, well constructed, and introduces widely-contrasted characters. The sketch of the casual ward, and the method of admission, is most powerfully done. Besides this masterpiece, there is a somewhat sentimental but good and well-written story, "One Dark Hour"; but, next to "Joe Newman" in artistic skill, we are inclined to rank the story of Philadelphia Milton, told here—"A Year and a Day"—which is certainly not written by an inexperienced hand.

Here we may find a not inappropriate place for some mention of the monster Christmas numbers of the chief pictorial weeklies, which are monuments of artistic enterprise. The *Illustrated London News* leads the way with two sheets and a half of matter in a coloured wrapper, and in addition a large chromo-lithographed picture of "The Home at Nazareth," by Mr. W. Holyoake, which is exceedingly appropriate to the season, and an interesting, though somewhat sentimental, work of art. We have not space to criticise it, nor will Christmas readers generally do so. The page engravings, of which there are more than a dozen, from the designs of distinguished artists—such as "A Christmas Dimpling" (a plump little boy), Sir John Gilbert's "Taking Toll," and "Dolly's Dream"—are admirable, varied, suitable for the season, and well-finished. Besides which there are tales by Mrs. Lynn Linton and Mr. Savile Clarke, sketches, poems, &c. On the whole, this is perhaps the best Christmas number of the *Illustrated* we remember.

The *Graphic* has also a highly attractive Christmas number of the same dimensions as the *Illustrated*. The large water-colour picture is a facsimile of the original sketch of Miss Thompson's celebrated picture of the "Bengal Lancer" in the last Academy Exhibition. There is a fascinating story, entitled "The Old Couple," from the pen of Mrs. Oliphant, and eleven large page illustrations, nearly all of them of scenes and subjects suitable to the season, and some of them are of considerable merit. Altogether, the *Graphic* has produced a very popular Christmas number.

THE MAGAZINES FOR DECEMBER.

We have not been careful to inquire the name of the writer of the graphic, clever, curious sketches of French political society that appear every now and then in the *Cornhill*. The sketches are simply delicious, if only for their hidden humour, and one of the most delicious appears this month under the title of "The Trials of a French Journalist," which to read is to enjoy. The character of Leam Dundas is being finely developed in her "Atone-ment"; but, although artistically natural, it is painful. In the "Hand of Ethelberta," Mr. Hardy is working out, by slow degrees, a great conception, his purpose, as it becomes more and more visible, commanding deeper interest and more curious observation. There is nothing especially new in

"Dante in Exile," and the article on the "Arabian Nights" is duller than, on the whole, one could have imagined an article upon that subject would have been. Such a subject should not have been treated by anyone of a cold imagination.

Macmillan was scarcely ever better than it is this month with another delicious tale of the Isle of Lewis from Mr. Black, and another instalment of Mrs. Oliphant's "Curate in Charge"—the latter, as we said before, almost the very best thing that the authoress has done. There is a curious MS. printed by Mr. Dugdale, which is stated to have been found in the handwriting of Sir John Dugdale, relating to some incidents of the Commonwealth preceding the execution of Charles. It is an interesting exhibition of Cavalier feeling concerning "Cromwell and the rest of those bloody regicides"; but we are rather surprised at the note to the article, where the editor seems to place implicit faith in Charles's intentions. How much can that gentleman have read of history? Capital are the "Divisions of a Pedagogue." Give this article to your eldest boy to read, and see how he will laugh over the illustrations. "The Drinking System" contains a fearful exposure of the evils of our present life in that respect. We are indebted for really new information to the writer on the "Literature of Holland," and for a very fresh picture from Mr. Maurice, of "Life in a Canadian Country Town." "The English Falck Laws"—do you suspect what they are? They are the laws passed against the English Nonconformists; but the comparison is not wholly just.

We have caught sight of the "Dilemma" in *Blackwood*, in the remarkable tale with that title, written with surprising power and knowledge, but postponing the kernel of the plot a little too long. Shall we say that the article on "Statistics" is a failure? The writer says that we "ought to be grateful for the proof that is supplied here that it is possible to write several pages about them without quoting any figures at all." No doubt; but really the addition of a few figures might have improved his contribution. Thanks for the fourth "Conversation in a Studio," with its freshness, although the dust of an old library can be felt in it. How true this is:—

Many things seem ridiculous to one age which delight another. Our notions have very much changed as to what poetry is within this century. Look simply at the list of Lives of the Poets by Dr. Johnson. Cowley is the first name. Chaucer, Spenser, Sydney, Shakespeare, and all of their time nearly, are omitted; while Phillips, Stepney, Spratt, Walsh, Duke, Smith, Broome, and others of the same stamp, are thought worthy to be recorded as among the poets of England. "Left-handed Elsie" is the beginning of a new tale, novel and striking, but with a mystery that the nineteenth century doth not accept. "Notes from the Crimea" will be read with general interest, but the "Scot at Home"—pray where is he not at home? Of course this writer blesses himself that Scotland has not yet come to the pass of England!

Fraser is distinguished by two or three remarkable papers. First we place Mr. Francis Newman's, on the "Capitalist in Society"—substantially a review of Mr. Holyoake's work, but more than a review, being full of practical suggestions and moral purpose—the moral coming at the end in the words, "Vice is the most fatal cause of waste, the worst deranger of industry and blighter of its fruits; but in this statement we must not exclude from vices those great generators of strife—arrogance and selfishness. These are words that apply equally to the capitalist and the workman." The writer on the Wagner Festival says he does not hold a brief, and so on; but he certainly holds a brief for his own opinions when he says that he believes Wagner to be the greatest composer now living. We are glad, however, to have the notices of the composer's life that are in this article, for they excite sympathy with the man. In a second article on Mr. Green's "Short History of the English People" Mr. Rowley exposes another hundred or so of glaring blunders. This is the second remarkable article in *Fraser*. There are others of interest. One is, "Land and Labour in Russia;" "British Merchant Seaman" is admirable; and "A Monk's Daily Life" curious. We have often referred to the papers on "German Home Life"; this time the subject is, "Men," and the men are not attractive. Mr. Adams, dating from Sydney, New South Wales, writes with attractiveness for intending emigrants, and we should recommend them to read his paper. *Fraser* is generally sound on such questions as the "Malay Outbreak," and it is sound on this subject.

"Vittoria Contarini," in *Temple Bar*, is a tale made for the drama, and striking and full of admirable situations. We like better, however—

and like it better and better—"Her Dearest Foe," quiet although it is. The notice of Foote in the "Neglected Humourists" will give some information to even well-read men, who, for the most part know nothing of Foote, excepting what they read in "Boswell." And, by-the-by, how comes it that the most striking anecdote of Foote, which we get from "Boswell," is omitted here? But it is both a readable and a quotable article. So is the following on the "Predecessor of Béranger." Désaugiers, many of whose bright lines are translated here. We find in the introduction to this article something which is as true as it is suggestive:—

But gaiety is the quality which is most wanting to us. We look for it everywhere, and find it nowhere. Drooping for a long time, it has finally died in the last twenty years. The boys at public schools are grave; the young athletes of Cambridge are solemn, thinking how to add another half inch to the high jump; our comic papers are sarcastic; our fun is scoffing; no new farces are written; mirth and good spirits have left our literature—it would be impossible now for another Dickens to write another "Nicholas Nickleby"—the rollicking laughter that ran through the old novels is stilled in the new; the drama is cynical; romance has left the stirring fields of incident, and, to be successful has to deal with the emotions of a young lady trying to get married. Mirth and tears, passion and enthusiasm, tragedy and comedy, all seem to be banished. In their place a pessimist would see nothing but the famous Universal sneer.

Gaiety is gone, that is certain; it is impossible to revive it. How should we receive the quips, the jests, the practical jokes, the personal activity, the enthusiasm, the irrepressible mirth of that grandfatherly party which I intend to invite as soon as the spiritualists will let me? My chairman, for my party shall be chiefly French, will be Marc Antoine Désaugiers. With him will be Favart, Piron, Collé, Pils, Radet, and Laumon. For Englishmen I will ask George Colman, Tom D'Urfey, Theodore Hook, Tom Moore, and—I think—Charles Lamb.

Never mind; gaiety of a better nature will come. Besides these articles we have one on "Corneille," with good and judicious criticism, and two or three short tales.

In the *Gentleman's Magazine* "Dear Lady Disdain" is finished. Mr. McCarthy never did more delicate work than he has done in this tale. A great critic said to us the other day that Mr. Franchillon, who is writing the "Dog and his Shadow," is now the greatest prose writer we have. We recognise genius, sometimes peculiarly displayed, but not the very greatest prose writer. May we say, that this tale would have looked better under another title? "The Philosophy of the Falck Laws" is a justification of Bismarck's policy. Then we have most noticeable, a really good paper on "Walt Whitman, the Poet of Joy." There are people who say that Walt Whitman is the greatest of poets since Shakespeare, and greatness there is. Mr. and Mrs. Cowden Clarke continue their delightful Reminiscences, and we have various other articles in this month's "Urban." And, by-the-by, Mr. Buchanan is to write a tale next year which will be looked for and read with very opposite feelings, but in the main with curious and sympathetic interest.

In *Tinsley's Magazine*, four novels are brought to a conclusion. We have often spoken with admiration of "With Harp and Crown," but the ending is the best of all, and will—but let us quote:—

The moral of this novel, as, no doubt, everybody has found out—it is absurd to append a moral in set terms—is that prosperity, and not adversity at all, is needed to develop the high natures of mankind. Some people have foolishly taught that self denial and maceration are the only virtues. Rubbish! The most delicate flowers are fostered by the warmest sunshine. Generosity, measured by a sense of justice, prudence, thrift, common sense—all these fair blossoms are produced by prosperity, and they are nipped by the cursed east winds of ill-fortune.

With real poetical justice Mrs. Ross Church concludes her tale; "Honours Divided" come to an end, and also "Wooded and Married," where, at last, poetical justice is also done. This has been one of the most attractive tales in *Tinsley*.

We are glad to receive *Scribner's Monthly* again, which we have missed for several months; and really missed, for no magazine published has its variety or freshness. The best matter this month is an illustrated article on Japan and an article on the "Site of Solomon's Temple Discovered." The latter will be read with peculiar interest by Biblical scholars. Mr. Beswick seems to have solved all the old difficulties of this question. Very striking and dramatic is Bret Harte's tale of Gabriel Conroy, as it should be; but at present it seems to be too angularly put together. Antiquarians and ethnologists should read the paper on Tusagan, which once more raises the question as to who preceded the present race of Indians in America.

The best and most characteristic article in the *Victoria Magazine* is on "Men and Women." It is a little spiteful; but, never mind, let the galled jackanapes wince! We have also a fairly-written story of a "Lady's Companion."—The *Day of*

Rest is full of the most various matter. Very good is Mr. Dorling's article on "Music and Religion," and Mr. Hunt's on the "First Reformed Bishop of Canterbury." Commander Dawson continues his papers on Seamen, and Dr. Vaughan has a beautiful article on the "Three Teachers—Faith, Hope, and Love."—In the *Sunday Magazine* we have a timely and genial paper from Dr. Allon on "Family Festivity," and a graphic sketch of Newport Market by Mr. H. A. Page. There is a good new story, "In the Shadow of Gold," and articles on the Chinese, on "Botanists' Difficulties," etc.—The *Leisure Hour* has three good tales—the "Tailor's Last Apprentice," the "Little Solicitor," and "Dan Renshaw's Riches"; but the best of the contents are the articles on John Foster—with a life-like full-length portrait which should delight all Fosterians—and Dr. Rimbault's musical article. The editor's "Wales and the Welsh" again disappoints us.—In the *Sunday at Home* Miss Doudney's tale will be selected as amongst the best of the contents, but very good and very pointed is "The Stocking by the Chimney Corner." The article on the "American Evangelists," while telling much that is interesting, is late. Thanks for the "Page for the Young."—The *Quiver* has two good tales, with some superior religious literature, notably Dr. Hanna's "David and the Ark of God," and Dr. Spence's "Beauty of Holiness."—*Cassell's Family Magazine* is wonderfully various. Let us note the tales, which are always of a high order, but especially the domestic articles, such as "How not to Waste," "Little Children, how to teach them," and "How to give a Children's Party." It is for articles of this kind that *Cassell* is most distinguished.—The *London Magazine* is a new and promising sixpenny venture, of which we will say more another day.—The *Argosy* contains a tale by Johnny Ludlow and one by Mrs. Henry Wood—enough for any magazine.

How much the children's magazines have improved, and are improving! First place, this month, to *St. Nicholas*, which is Scribner's "Illustrated Magazine for Girls and Boys." We may have a similar magazine equal to this, but none superior, and for freshness none equal to it. The Americans cater well for their children, and in no better way than in this literature. We heartily recommend *St. Nicholas*.

Next we take up *Good Things*, with its twenty-two articles and twenty-five illustrations. Of the reading matter there is Miss Allcott's "Eight Cousins," tales by David Ker, and one by Hans Christian Andersen. Mr. N. O. Rees is doing good classical service here.

In *Little Folks*, "Little Empress Joan" is concluded. It has been a good tale, and it ends wisely. But in this journal we have some capital Christmas matter—"Voices," "Ben," "Daddy Turkey," "Carols and Carol Singers," "The Children's Stockings," and other articles as good as they can be. Are any of our little readers sending in dolls for *Little Folks*?

The *Peepshow* is the most funny of all children's magazines, and should be taken with others to make the little ones laugh. They will laugh at the illustrations in this number, which are more grotesque than ever.

Mr. Hodder has produced the best number yet issued of *All the World Over*, but we do not care for the tale, and fancy that is the general feeling. How many Christmases is it since we used to look for the *Child's Companion*? Now it is better than ever—and *Sunshine* should be welcomed if only for the first engraving of half a dozen of the prettiest little children that can be seen. Lastly, a kind word for *Kind Words'* capital little tales and its capital Natural History anecdotes. Now, which of these are the young people to take in? We hold up our hands with the children, and say, "ALL."

Cassell's Dictionary of Cookery. Parts 1 and 2. (Cassell, Petter, and Galpin.) As is stated in the introduction, this serial seems to us a good hit. It is a national calamity that the art of cookery should be so little understood in this country, and there can be no doubt that if this dictionary should fulfil the promise of being "the most thorough and complete compendium" ever attempted on the subject—"comprehensive in scope, accurate in its information, definite in its details, concise and intelligible in its expression," it will go very far to supply a desideratum. The work is to be completed in about twenty parts. "The principles of cookery" set forth in the introduction are so sensible, and show

so complete a mastery of its mysteries, that all housekeepers might gain some useful hints from them, especially in respect to the economical use and preparation of food. The recipes and directions appear to be plain and suited to all purses. As an instance, there are about a score for cooking Australian meat, which, if followed, would no doubt tend to make this article of diet more popular. The work when completed is to contain 10,000 recipes, and "the very latest additions to the culinary art."

THE EDUCATION ACT.

LONDON SCHOOL BOARD.—At Wednesday's weekly meeting of the board, Sir Charles Reed presiding, Mr. Taverner Miller and the Rev. Mark Wilks were introduced and took their seats as the representatives for, respectively, Westminster and Finsbury, in place of Mr. W. H. Smith, M.P., retired, and Mr. Tabrum, deceased. Nearly the whole of the sitting was occupied by a debate on the pupil scheme of the board, which was objected to by the Education Department. The result was an adjournment of the discussion.

Mr. GEORGE POTTER, one of the members of the board for the Westminster division, addressed the ratepayers on Tuesday evening at the Portcullis Temperance Hall, Regent-street, Westminster. Dr. Brewer presided. Mr. Potter, after giving an account of the work accomplished by the board, said that the outcry about the rates had been very natural. Londoners were never able to comprehend the vast wealth of the great city they inhabited, and to see so many permanent and solid school buildings rising in all parts had inevitably suggested the question of cost. But if any ratepayer would take the trouble to look at the statement of rates for the half-year ending Lady Day, 1876, he would find the amount to be three-halfpence in the pound for the half-year. The smallness of this rate ought to convince the public that the charges of extravagance brought against the board were without foundation. Referring to his efforts to acquire possession of the educational endowments left for the education of the poor, Mr. Potter said that the committee which had been appointed to inquire into the subject had found that the total educational endowments of the district within the jurisdiction of the London School Board, inclusive of the large endowed schools of Christ's Hospital, Merchant Taylors', and similar foundations, amounted to 313,000*l.*, out of out 225,000*l.* was left for the objects of education and apprenticeship. If these endowments could be got at, all this could be appropriated to the purposes of the poor rate. What a relief to local taxation this would be. A vote of confidence in Mr. Potter was carried by acclamation.

LORD SANDON, M.P., Vice-President of the Council, in opening some new board schools at Sheffield, on Thursday, forebore from dwelling upon the controversial branches of the subject of education. Whether the time had arrived for fresh legislation was a matter upon which he did not think he had any business to speak individually. He did not regard it to be wise in a man holding a Ministerial position to be constantly speaking on education. He rather thought it was his duty to carefully watch the opinions of his fellow-countrymen instead of giving expression to perhaps crude opinions on difficult and important questions. Having frankly avowed his liking for the voluntary system, his lordship, nevertheless, reserved to himself the right to admire good work, whether it was done by voluntary schools or school boards.

RAGGED SCHOOLS AND THE LONDON BOARD.—Several persons were summoned by the London School Board at the Marlborough-street Police-court on Saturday for not sending their children to a certified school. The object of the summonses, the reporter states, was to determine the expediency of allowing the Ogle-street Ragged School to continue to teach children. Mr. Blennerhassett, the honorary superintendent of the ragged school, said the school was established about thirty years ago, and its object was to give a sound, plain religious education to the very poorest class of children free of charge. At present there were 300 children from the age of infancy to about eight years old who received instruction. To educate this number there were two experienced governesses and three masters, assisted by forty voluntarily helpers. There were a day-school, a night-school, and a Sunday-school, and the whole expense was not more than about 250*l.* a year. The school board, he understood, looked with no favourable eye on the school, but he could state that the supporters of the school wished not to oppose, but to act in harmony with the school board and to carry out the educational objects of the new act as far as possible. A gentleman who represented the school board, said the education given at the ragged school did not appear to be up to the school board standard. Mr. Blennerhassett said he was prepared to show that the education given was suitable to the position of life the children would be called upon to fill. One of the children in respect to whom a summons had been issued, Emma Cockell, about nine years of age, was called forward and tested by Mr. Knox. She read with facility and gave answers to several questions in arithmetic, although one or two puzzled her. Mr. Knox said he really thought the child was educated up to a fair standard, though it might not be

a standard as high as the school board had decided to establish. The representative of the school board said there were children in the school who could not read. He must ask the magistrate to test the children. Mr. Knox said it was a curious thing for a magistrate to be called upon to act the part of a schoolmaster and examiner. He would, however, fix a day for examining a certain number of the children in his private room, and then he would be able to pronounce on the character of the education given and the proficiency or otherwise of the children. He thought it a pity that some understanding was not arrived at between the school board and the supporters of the ragged schools. The summonses were then adjourned.

SCHOOL BOARD SUMMONSES.—After disposing of a number of school board summonses at the Hammersmith Police-court on Friday, Mr. Ingham observed that up to Christmas he would do his best to hear all such summonses brought before him, but after that time he must decline to take so many.

Gleanings.

Schoolmaster: What's the meaning of apparent, boy? Boy: Your mother, sir, or the old man.

Sankey's revival song, "Ninety-and-Nine" is good; but "Old Hundred" is one better.—*Boston Post.*

It is a rather curious paradox that when people come to what is commonly called high words, they generally use low language.

To a squire who was boasting of his horse's speed, Foote, the witty comedian, replied: "Pooh, my horse will stand faster than yours will gallop."

Some young men in Louisville having formed an anti-lift-your-hat-to-a-woman-society, the young ladies of the Western city propose forming an anti-bow-to-a-puppy-club.

AN ITALIAN PUZZLE.—"For want of water," said an Italian, "I am forced to drink water; if I had water, I would drink wine." He kept a vineyard, and the drought had killed his vines.

Lord Airie remarking to one of his tenants that it was a very wet season, "Indeed, my lord," replied the man, "I think the spigot's out a'thegither."

Garrick, in order to cover his own stinginess, is said to have spoken of his partner Lacy's love of money; and Murphy asked, "Why on earth doesn't Garrick take the beam out of his own eye before attacking the mote in other people's?"—"He is not sure," replied Foote, "of selling the timber."

Sydney Smith once said that clergymen might be divided into three classes, Nimrods, Ramrods, and Fishingrods. It was not a bad epigram, but it has been beaten by an American, who says that railways are built upon three gauges, broad gauge, narrow gauge, and mortgage.

GETTING OUT OF A DIFFICULTY.—Dr. Storr, in his book on preaching without notes, relates the following anecdote of "Father Taylor," the Boston sailors' preacher. He had got completely entangled in a sentence; he stopped short, and said, "Brethren, I don't know exactly where I went in beginning this sentence, and I don't in the least know where I'm coming out; but one thing I do know, I'm bound for the kingdom of heaven!"

A LITERARY CENTO.—A lady of San Francisco (says the *Californian Scrap Book*) is said to have occupied several years in hunting-up and fitting together the following thirty-eight lines, from thirty-eight English poets. The names of the authors are given against each line:—

Why all this toil for triumph of an hour!	Young.
Life's a short summer, man a flower;	Dr. Johnson.
By turn we catch the vital breath and die—	Pope.
The cradle and the tomb, alas! so nigh.	Prior.
To be is far better than not to be,	Sewall.
Though all man's life may seem a tragedy;	Spenser.
But light cares speak when mighty griefs are dumb.	
The bottom is but shallow whence they come;	Daniel.
Your fate is but the common fate of all;	Raleigh.
Unmingled joys, here, no man befall.	Longfellow.
Nature to each allots his proper sphere,	Southwell.
Fortune makes folly her peculiar care;	Congreve.
Custom does not often reason overrule,	Churchill.
And throw a cruel sunshine on a fool.	Rochester.
Live well, however long or short permit to Heaven;	Armstrong.
They who forgive most shall be most forgiven.	Milton.
Sin may be clasped so close we cannot see its face;	Bailey.
Vile intercourse where virtue has not place;	Trench.
Then keep each passion down, however dear,	Somerville.
Thou pendulum betwixt a smile and tear;	Thomson.
Her sensual snares let faithless pleasures lay,	Byron.
With craft and skill to ruin and betray.	Smollett.
Soar not too high to fall, but stoop to rise;	Crabbe.
We masters grow of all that we despise.	Massinger.
Oh! then renounce that impious self-esteem;	Cowley.
Riches have wings and grandeur is a dream.	Beattie.
Think not ambition wise because 'tis brave;	Cooper.
The paths of glory lead but to the grave.	Davenant.
What is ambition? 'Tis a glorious cheat;	Gray.
Only destruction to the brave and great.	Willis.
What's all the gaudy glitter of a crown?	Addison.
The way to bliss lies not on beds of down.	Dryden.
How long we live, not years but actions tell;	Quarles.
That man lives twice who lives the first life well.	Watkins.
Make, then, while yet ye may, your God your friend.	Herrick.
Whom Christians worship, yet not comprehend.	Mason.
The trust that's given guard, and to yourself be just;	Hill.
For, live how we can, yet die we must.	Dana.

LONG SERMONS.—The outcry of the laity against long sermons has, a London correspondent of a country paper says, produced the desired result in one important parish, that of St. Peter's, Eaton-

square, of which the Rev. G. H. Wilkinson, one of the most prominent of the metropolitan clergy, is the vicar. On Sunday afternoon the vicar stated that he had come to the conclusion that he had no right to impose upon his people a burthen they were unable to bear, and that, as it seemed desirable to shorten the sermon at the morning service, he proposed to commence a series of sermons in the afternoons, separate from the service. Mr. Wilkinson explained that, while he took this course, he yielded to no one in his sense of the importance of the public preaching of God's Word, and he warned his congregation not to allow their love for Divine worship or its accessories to lead them to think lightly of it.

THE APPLE STORE.—The surest way to mismanage the apple store is to pick out the decaying apples. The fact is not generally known, so this note may prove extensively useful. It seems so natural to get rid of rotten apples that I cannot feel surprise if some should doubt my word; but where apples are stored in bulk the decaying fruit should be left untouched until those it is in contact with are required, when, of course, necessity makes an end of the matter. It will be observed that the decaying fruit does not communicate decay to the sound fruit next to it. But if you remove it those it has touched begin to decay directly, so that in place of one bad fruit you have now three or four. Our stores are extensive, and it is an essential part of the management to keep the fruit dark and dry, and never to touch them unless to remove them for the supply of the market. I leave learned men to explain the case; all I care about is to record the fact for the public advantage.—*The Gardener's Magazine.*

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BIRTHS.

BELCHER.—December 1, at New Farm, Henley-on-Thames, the wife of Mr. C. E. Belcher, of a son.

COPE.—Dec. 3, at 46, Grosvenor-park, Camberwell, the wife of the Rev. W. Penfold Cope, of a daughter.

MARRIAGE.

VAN SOMEREN—WEYMOUTH.—Dec. 4, at Madras, Godlieb George Bennett Van Someren, Esq., of Tellicherry and Cochin, Barrister-at-Law, eldest son of W. J. van Someren, Esq., M.D., Deputy-Surgeon-Major, Madras Presidency, to Emma Louisa, eldest daughter of R. F. Weymouth, Esq., D.Lit., Head Master of Mill Hill School, Middlesex. (By telegram.)

DEATH.

MATHESON.—September 9, at Berchworth, Victoria, Australia, in his fortieth year, John Jamson Matheson, son of the late Rev. James Matheson, D.D.

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SKIN DISEASES, Eruptions, Blotches, Ulcerated Sore Legs, Old Sores, Glandular Swellings, Cancerous Ulcers, Spots, Pimples, Pustules, Boils, Carbuncles, Ringworms, Scald Heads, Sore Eyes, Erysipelas, Itch, Scurfs, Discolorations of the Skin, Humours and Diseases of the Skin of whatever name or nature, are literally carried out of the system in a short time by the use of this world-famed Medicine.

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